ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ.

OR, THE

DIVERSIONS

OF

PURLEY.

PART II.

By J. HORNE TOOKE.

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TO MESSIEURS

JAMES HAYGARTH.
THOMAS HARRISON.
EDWARD HALE.
THOMAS DRAINE.
MATTHEW WHITING.
NORRISON COVERDALE.

ROBERT MAIRIS.
WILLIAM COOKE.
CHARLES PRATT.
MATTHIAS DUPONT.
WILLIAM HARWOOD.
HENRY BULLOCK.

To you, Gentlemen, my Jury, I preſent this ſmall portion of the fruits of your integrity; which decided in my favour the Bill of Chancery filed againſt my life *:

And to my learned Counſel,

THE HON. THOMAS ERSKINE.
VICARY GIBBS, Eſq.

And their Aſſiſtants,

HENRY DAMPIER, Eſq.
FELIX VAUGHAN, Eſq.
JOHN GURNEY, Eſq.

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* The fears of my printer (which I cannot call unfounded, in the preſent degraded ſtate of the preſs) do not permit me to expoſe (as ought to be done) the circumſtances producing, preceding, accompanying, and following my ſtrange trial of ſix days for High Treaſon: or to make any remarks on the important changes which have taken place in our criminal legal proceedings; and the conſequent future   of the lives of innocent Engliſh ſubjects.

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OF THE

SECOND PART.

“ DE

"DE moy voyant n'estre faict aulcun prix digne d'œuvre, et considerant par tout ce tres-noble royaulme ung chascun aujourd'huy soy instamment exercer et travailler, part à la fortification de sa patrie, et la deffendre: part au repoulsement des ennemis, et les offendre—*le tout en police tant belle, en ordonnance si mirificque, et à proufit tant evident pour l'advenir.* Par doncques n'estre adscript et en ranc mis des nostres en partie offensive, qui m'ont estimé trop imbecille et impotent: de l'aultre qui est deffensive n'estre employé aulcunement: ay imputé à honte plus que mediocre, estre veu spectateur ocieux de tant *vaillans, diserts et chevalereux personaiges qui en veue et spectacle de toute Europe jouent ceste insigne Fable et Tragicque-comedie,* ne m'esvertuer de moy-mesme, et non y consommer ce rien mon tout, qui me restoit."

RABELAIS. Prol. to 3d Book. Edit. Du Chat. 1741.

ERRATA.

Page 8, Note, Line 10, for *alterum*, read *alteram*.
—— 20, Note, laſt Line, for *erunt*, read *erant*.
—— 25, Line 5, for προνοιο rea.' προνοια.
—— 31, —— 12, for *Ballere*, read *Ballare*.
—— 35, —— 2, for *Commitee*, read *Committee*.
—— 59, —— 7, for : inſert ?
—— 76, —— 18, for Gýpan, read Cýpan.
—— 76, —— 23, for C and Ʒ, read G and Ʒ.
—— 87, Note, —— 10, for *contracionem*, read *contractionem*.
—— 193, —— 11, for *celeritur*, read *celeritor*.
—— 195, laſt letter in Line 22, for J, read I.
—— 220, Line 4, for STOCH, read STOCK.
—— 288, —— 1, for *Sinner*, read *Skinner*.
—— 331, —— 12, for *to*, read *the*.
—— 353, —— 7, for Dhac, read Dac.
—— 398, —— 1, for *meaning of words*, read *meaning of the words*.
—— 452, Note, —— 2, for *eight*, read *ſeven*.
—— 475, —— 13, for ου, read ον.
—— 496, laſt Line, for *have*, read *has*.

The *Blanks* in many of the pages I muſt here place amongſt the *Errors* of the printer: for the words which ſhould ſupply thoſe *Blanks*, were as fair, as true, as honeſt and as legal, as any other part of the book; and by them I ſhould be very willing to ſtand or fall. He has printed for me thirty years, and never before heſitated at any word which I employed.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ:

OR, THE

DIVERSIONS OF PURLEY.

PART II.

CHAP. I.

RIGHTS OF MAN.

F.

—BUT your Dialogue, and your Politics, and your bitter Notes—

H.

Cantantes, my dear Burdett, minus via lædit.

F.

Cantantes, if you pleafe; but bawling out the *Rights of Man*, they fay, is not finging.

H.

To the ears of man, what mufic fweeter than the Rights of man?

F.

Yes. Such mufic as the whiftling of the wind before a tempeft. You very well know what thefe gentlemen think of it. You cannot have forgotten

" Sir, Whenever I hear of the word RIGHTS, I have learned
" to confider it as preparatory to fome defolating doctrine.
" It feems to me, to be productive of fome wide fpreading
" ruin, of fome wafting defolation."

And do you not remember the enthufiafm with which thefe fentiments were applauded by the Houfe, and the fplendid rewards which immediately followed this declaration? For no other earthly merit in the fpeaker that Œdipus himfelf could have difcovered.

H.

It is never to be forgotten. Pity their ignorance.

F.

Punifh their wickednefs.

H.

We fhall never, I believe, differ much in our actions, wifhes or opinions. I too say with you—Punifh the wickednefs of thofe

thoſe mercenaries who utter ſuch atrocities: and do you, with me, pity the ignorance and folly of thoſe *regular* governments who reward them: and who do not ſee that a claim of RIGHTS by their people, ſo far from treaſon or ſedition, is the ſtrongeſt avowal they can make of their ſubjection: and that nothing can more evidently ſhew the natural diſpoſition of mankind to rational obedience, than their invariable uſe of this word RIGHT, and their perpetual application of it to all which they deſire, and to every thing which they deem excellent.

F.

I ſee the wickedneſs more plainly than the folly; the conſequence ſtaring one in the face: for, certainly, if men can claim no RIGHTS, they cannot *juſtly* complain of any WRONGS.

H.

Moſt aſſuredly. But your laſt is almoſt an identical propoſition; and you are not accuſtomed to make ſuch. What do you mean by the words RIGHT and WRONG?

F.

What do I mean by thoſe words? What every other perſon means by them.

H.

And what is that?

F.

Nay, you know that as well as I do.

H.

Yes. But not better: and therefore not at all.

F.

Muſt we always be ſeeking after the meaning of words?

H.

Of important words we muſt, if we wiſh to avoid important error. The meaning of theſe words eſpecially is of the greateſt conſequence to mankind; and ſeems to have been ſtrangely neglected by thoſe who have made the moſt uſe of them.

F.

The meaning of the word RIGHT?—Why—It is uſed ſo variouſly, as ſubſtantive, adjective, and adverb; and has ſuch apparently different ſignifications; (I think they reckon between thirty and forty) that I ſhould hardly imagine any one ſingle explanation of the term would be applicable to all its uſes.

We ſay—A man's RIGHT.
A RIGHT conduct.
A RIGHT reckoning.
A RIGHT line.
The RIGHT road.
To do RIGHT.
To be in the RIGHT.
To have the RIGHT on one's ſide.
The RIGHT hand.

RIGHT

RIGHT itſelf is an *abſtract idea:* and, not referring to any ſenſible objects, the terms which are the repreſentatives of *abſtract ideas* are ſometimes very difficult to define or explain.

H.

Oh! Then you are for returning again to your convenient *abſtract ideas;* and ſo getting rid of the queſtion.

F.

No. I think it worth conſideration. Let us ſee how Johnſon handles it. He did not indeed acknowledge any RIGHTS of the people; but he was very clear concerning Ghoſts and Witches, all the myſteries of divinity, and the ſacred, indefeaſible, inherent, hereditary RIGHTS of Monarchy. Let us ſee how he explains the term.

RIGHT——
RIGHT——
RIGHT——

No. He gives no explanation *:—Except of RIGHT hand.

---

* Johnſon is as bold and profuſe in aſſertion, as he is ſhy and ſparing in explanation. He ſays that RIGHT means—"*True.*" Again, that it means—"*paſſing true judgment,*" and—"*paſſing a judgment according* "*to the truth of things.*" Again, that it means—"*Happy.*" And again, that it means—"*Perpendicular.*" And again, that it means— "*In a great degree.*"

All falſe, abſurd, and impoſſible.

H.

How does he explain that?

F.

He ſays, RIGHT hand means——" *Not the Left.*"

H.

You muſt look then for LEFT hand. What ſays he there?

F.

He ſays—LEFT——" *ſiniſtrous, Not right.*"

H.

Aye. So he tells us again that RIGHT is—" *Not wrong,*" and WRONG is—" *Not right* *."

But ſeek no farther for intelligence in that quarter; where nothing but fraud, and cant, and folly is to be found—miſleading, miſchievous folly; becauſe it has a ſham appearance of labour, learning, and piety.

---

* Our lawyers give us equal ſatisfaction. Say they—" DROIT eſt, ou " lun ad choſe que fuit tolle d'auter per *Tort*; le challenge ou le claim " de luy que doit aver ceo, eſt terme DROIT."

" RIGHT is, where one hath a thing that was taken from another " *wrongfully*; the challenge or claim of him that ought to have it, is called RIGHT."

Termes de la Ley.

RIGHT

RIGHT is no other than RECT-*um* (*Regitum*), the paſt participle of the Latin verb *Regere* *. Whence in Italian you have RITTO; and from *Dirigere*, DIRITTO, DRITTO: whence the French have their antient DROICT, and their modern DROIT. The Italian DRITTO and the French DROIT being no other than the paſt participle *Direct-um*.

In the ſame manner our Engliſh word JUST is the paſt participle of the verb *jubere* †.

DECREE,

* It cannot be repeated too often, that, in Latin, G ſhould always be pronounced as the Greek Γ; and C as the Greek K. If *Regere* had been pronounced in our manner, i. e. *Redjere*; its paſt participle would have been *Redjitum*, *Retchtum*, not *Rectum*. And if *Facere*, inſtead of *Fakere*, had been pronounced *Faſſere*; its paſt participle would have been *Faſſitum*, *Faſtum*; not *Fakitum*, *Faktum*.

† This important word RECTUM is unnoticed by Voſſius. And of the etymology of JUSTUM he himſelf hazards no opinion. What he collects from others concerning *Rego* and *Jus*, will ſerve to let the reader know what ſort of etymology he may expect from them on other occaſions.

" REGO, et *Rex* (quod ex *Regis* contractum) quibuſdam placet eſſe " a ῥέζω, id eſt, *facio*. Iſidorus *Regem* ait dici a *rectè agendo*. Sed hæc " Stoica eſt alluſio. Nam planum eſt eſſe a *Rego*. Hoc Caninius et " Nunneſius non abſurdè pro *Rago* dici putant: eſſeque id ab ἀρχω, κατα " μεταθεσιν. Sed imprimis aſſentio doctiſſimo Franciſco Junio, qui ſuſpi- " catur REGO, omniaque ejus conjugata, venire a nomine RAC, quod " Babyloniis *Regem* notabat. &c.

" JUS forenſe a *juvando* aut *jubendo* dici putant. Alii *jus* quidem " *culinarium* a *juvando* deducunt; *forenſe* autem a *jubendo*. Recen- " tiores quidam mirificas originationes commenti ſunt. Sanè Franciſcus " Conanus *jus civile* dici ait a *juxta*; quia *juxta legem* ſit, et ei ad

" æquetur.

DECREE, EDICT, STATUTE, INSTITUTE, MANDATE, PRECEPT, are all paſt participles.

F.

What then is LAW?

H.

In our antient books it was written *Laugh*, *Lagh*, Lage, and *Ley;* as *Inlaugh*, *Utlage*, *Hundred-Lagh*, &c.

It is merely the paſt tenſe and paſt participle Laȝ or Læȝ, of the Gothic and Angloſaxon verb 𐌻𐌰𐌲𐌾𐌰𐌽, Lecȝan, ponere: and it means (ſomething or any thing, *Choſe*, *Coſa*, *Aliquid*) *Laid down*—as a rule of conduct.

Thus, When a man demands his RIGHT; he aſks only that which it is *Ordered* he ſhall have.

" æquetur et accommodetur, veluti ſuæ regulæ: quod etiam etymon " adfert Jod. de Salas. At Galeotus Martius et Franciſcus Sanctius " tradunt, JUS primâ ſuâ ſignificatione ſignare *olera* aut *pultem:* ſed " quia in conviviis pares unicuique partes dabantur, ideo metaphoricè " JUS vocatum, quod *ſuum unicuique tribuit.* Scipio Gentilis ſcribit— " cùm priſci in agris viverent, ſæpeque infirmiores opprimerentur a " potentioribus, eos qui afficerentur, ad miſericordiam excitandam ιυ ιυ " ſolitos exclamare. Vult igitur ab ιυ, JOUS (ut veteres loquebantur) " dictum eſſe; quia *infirmiores nil niſi* JUS *cupiant atque expoſtulent.*

" Alterum quoque ετυμολογιαν idem adfert; ut a *Jove* ſit JUS; quem" admodum Græcis δικη (ut aiunt) quaſi Διος κυρη, *Jovis filia.* Sanè " veriſimilior hæc etymologia, quam prior; quam et ii ſequuntur, qui " ιυς dici volunt quaſi *Jovis Os;* quia nempe id demum *juſtum* ſit, quod " Deus ſit profatus."

A RIGHT

A RIGHT conduct is, that which is *Ordered.*

A RIGHT reckoning is, that which is *Ordered.*

A RIGHT line is, that which is *Ordered* or *directed*—(not a random extension, but) the shortest between two points.

The RIGHT road is, that *Ordered* or *directed* to be pursued (for the object you have in view.)

To do RIGHT is, to do that which is *Ordered* to be done.

To be in the RIGHT is, to be in such situation or circumstances as are *Ordered.*

To have RIGHT or LAW on one's side is, to have in one's favour that which is *Ordered* or *Laid down.*

A RIGHT and JUST action is, such a one as is *Ordered* and *commanded.*

A JUST man is, such as he is *commanded* to be—qui *Leges Juraque* servat *—who observes and obeys the things *Laid down* and *commanded.*

The

* It will be found hereafter that the Latin *Lex* (i. e. *Legs*) is no other than our ancestors past participle Læȝ. But this intimation (though in its proper place here) comes before the reader can be ripe for it.

In the mean time he may, if he pleases, trifle with Vossius, concerning *Lex*:

" LEX,

The RIGHT hand is, that which Cuſtom and thoſe who have brought us up have *Ordered* or *directed* us to uſe in preference, when one hand only is employed: and the LEFT hand is, that which is *Leaved, Leav'd, Left;* or, which we are taught to *Leave* out of uſe on ſuch an occaſion. So that LEFT, you ſee, is alſo a paſt participle.

F.

But if the laws or education or cuſtom of any country ſhould *order* or *direct* its inhabitants to uſe the LEFT hand in preference; how would your explanation of RIGHT hand apply to them? And I remember to have read in a voyage of De Gama's to Kalekut, (the firſt made by the Portuguese round Africa) that the people of Melinda, a poliſhed and flouriſhing people, are all *Left-handed.*

H.

With reference to the European cuſtom, the author deſcribes them truly. But the people of Melinda are as *Right-handed* as the Portugueſe: for they uſe that hand in preference which is

" LEX, ut Cic. 1 de Leg. et Varro, v de L. L. teſtantur, ita dicta; " quia *Legi* ſoleat, quo omnibus innoteſcat. Sunt quibus a *Legendo* " quidem dici placeat; ſed quatenus *Legere* eſt *Eligere.* Auguſtinus, " ſive alius, in quæſt. Novi Teſtam. " LEX ab Electione dicta eſt, ut " e multis quod *eligas* ſumas." Aliqui etiam ſic dici volunt, non quia " populo *Legeretur*, cum ferretur:—quod verum etymon putamus:— " ſed quia ſcriberetur, *Legendaque* proponeretur. At minimè audiendus " Thomas, quæſt. xc. art. 1. ubi LEGEM dici ait a *Ligando.* Quod " etymon plerique etiam Scholaſticorum adferunt."

is *Ordered* by their cuftom, and *Leave* out of employ the other; which is therefore their LEFT hand.

F.

Surely the word RIGHT is fometimes ufed in fome other fenfe. And fee, in this Newfpaper before us *, M. Portalis, contending for the *concordat*, fays—" The multitude are much " more impreffed with what they are *commanded* to obey, than " what is proved to them to be RIGHT and JUST." This will be compleat nonfenfe, if RIGHT and JUST mean *Ordered* and *commanded*.

H.

I will not undertake to make fenfe of the arguments of M. Portalis. The whole of his fpeech is a piece of wretched mummery employed to bring back again to France the more wretched mummery of Pope and Popery. Writers on fuch fubjects are not very anxious about the meaning of their words. Ambiguity and equivocation are their ftrong Holds. Explanation would undo them.

F.

Well, but Mr. Locke ufes the word in a manner hardly to be reconciled with your account of it. He fays—" God has a " RIGHT to do it, we are his creatures."

H.

It appears to me highly improper to fay, that God has a RIGHT: as it is alfo to fay, that God is JUST. For nothing is

* Morning Chronicle. Monday, April 12, 1802.

Ordered, *directed* or *commanded* concerning God. The expressions are inapplicable to the Deity; though they are common, and those who use them have the best intentions. They are applicable only to men; to whom alone language belongs, and of whose sensations only Words are the representatives; to men, who are by nature the subjects of *Orders* and *commands* *, and whose chief merit is obedience.

F.

Every thing then that is *Ordered* and *commanded* is RIGHT and JUST!

H.

Surely. For that is only affirming that what is *Ordered* and *commanded*, is—*Ordered* and *commanded*.

F.

Now what becomes of your vaunted RIGHTS of man? According to you, the chief merit of men is obedience: and whatever is *Ordered* and *commanded* is RIGHT and JUST! This is pretty well for a Democrat! And these have always been your sentiments?

H.

Always. And these sentiments confirm my democracy.

* What Ariosto fabled of his horses, is true of mankind:

"Si che in poche ore fur tutti montati,
"Che *con sella e con freno erano nati*."

Orl. Fur. Canto XXXVIII. st. 34.

F. These

F.

Thefe fentiments do not appear to have made you very confpicuous for obedience. There are not a few paffages, I believe, in your life, where you have oppofed what was *Ordered* and *commanded*. Upon your own principles, was that RIGHT?

H.

Perfectly.

F.

How now! Was it *Ordered* and *commanded* that you fhould oppofe what was *Ordered* and *commanded*? Can the fame thing be at the fame time both RIGHT and WRONG?

H.

Travel back to Melinda, and you will find the difficulty moft eafily folved. A thing may be at the fame time both RIGHT and WRONG, as well as RIGHT and LEFT *. It may be *commanded* to be done, and *commanded* not to be done. The LAW,

* In an action for damages the Counfel pleaded,—"My client was "travelling from Wimbledon to London: he kept the LEFT fide of the "road, and that was RIGHT. The plaintiff was travelling from London "to Wimbledon: he kept the RIGHT fide of the road, and that was "WRONG."

"The rule of the road is a paradox quite.
"In driving your carriage along,
"If you keep to the LEFT you are fure to go RIGHT;
"If you keep to the RIGHT you go WRONG."

Læʒ,

Læȝ, Laȝ, i. e. That which is *Laid down*, may be different by different authorities.

I have always been moſt obedient when moſt taxed with diſobedience. But my RIGHT hand is not the RIGHT hand of Melinda. The RIGHT I revere is not the RIGHT adored by ſycophants; the *Jus vagum*, the capricious *command* of princes or miniſters. I follow the LAW of God (what is *Laid down* by him for the rule of my conduct) when I follow the LAWS of human nature; which, without any human teſtimony, we know muſt proceed from God: and upon theſe are founded the RIGHTS of man, or what is *ordered* for man. I revere the Conſtitution and conſtitutional LAWS of England; becauſe they are in conformity with the LAWS of God and nature: and upon theſe are founded the rational RIGHTS of Engliſhmen. If princes or miniſters or the corrupted ſham repreſentatives of a people, *order*, *command*, or *lay down* any thing contrary to that which is *ordered*, *commanded* or *laid down* by God, human nature, or the conſtitution of this government; I will ſtill hold faſt by the higher authorities. If the meaner authorities are offended, they can only deſtroy the body of the individual; but never can affect the RIGHT, or that which is *ordered* by their ſuperiors.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. II.

OF ABSTRACTION.

F.

WELL, Well. I did not mean to touch that ſtring which vibrates with you ſo ſtrongly: I wiſh for a different ſort of information. Your political principles at preſent are as much out of faſhion as your clothes.

H.

I know it. I have good reaſon to know it. But the faſhion muſt one day return, or the nation be undone. For without theſe principles, it is impoſſible that the individuals of any country ſhould long be happy, or any ſociety proſperous.

F.

I do not intend to diſpute it with you. I ſee evidently that, not He who demands RIGHTS, but He who abjures them, is an Anarchiſt. For, before there can be any thing RECT-*um*, there

there muſt be *Reg-ens*, *Reg's*, Rex *, i. e. Qui or Quod *Reg-it*. And I admire more than ever your favourite maxim of—*Rex, Lex loquens; Lex, Rex mutus*. I acknowledge the ſenſes he has given us—the experience of thoſe ſenſes—and reaſon (the effect and reſult of thoſe ſenſes and that experience)—to be the aſſured teſtimony of God: againſt which no human teſtimony ever can prevail. And I think I can diſcover, by the help of this etymology, a ſhorter method of determining diſputes between well-meaning men, concerning queſtions of RIGHT: for, if RIGHT and JUST mean *Ordered* and *commanded*, we muſt at once refer to the *Order* and *command;* and to the *authority* which *Ordered* and *commanded*.

But I wiſh at preſent for a different ſort of information. Is this manner of explaining RIGHT and JUST and LAW and DROIT and DRITTO peculiarly applicable to thoſe words only, or will it apply to others? Will it enable us to account for what is called *Abſtraction*, and for *abſtract ideas*, whoſe exiſtence you deny?

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* The following lines have more good ſenſe than metre:

> " Dum *Rex* a *regere* dicatur nomen habere,
> " Nomen habet ſine re, niſi ſtudet jura tenere."

So Judicans.	—	Judic's.	Judix.	Judex.
Vindicans.	—	Vindic's.	Vindix.	Vindex.
Ducens.	—	Duc's.	Dux.	
Indicans.	—	Indic's.	Indix.	Index.
S'implicans.	—	Simplic's.	Simplix.	Simplex.
Duplicans.	—	Duplic's.	Duplix.	Duplex.
Sup-plicans.	—	Supplic's.	Supplix.	Supplex. &c.

I think

II.

I think it will: and, if it muſt have a name, it ſhould rather be called *ſubaudition* than *abſtraction*; though I mean not to quarrel about a title.

The terms you ſpeak of, however denominated in conſtruction, are generally (I ſay *generally*) Participles or Adjectives uſed without any Subſtantive to which they can be joined; and are therefore, in *conſtruction*, conſidered as Subſtantives.

An *Act*	— (aliquid)	*Act*-um.
A *Fact*	— (aliquid)	*Fact*-um.
A *Debt*	— (aliquid)	*Debit*-um.
Rent	— (aliquid)	*Rendit*-um. redditum.
Tribute	— (aliquid)	*Tribut*-um.
An *Attribute*	— (aliquid)	*Attribut*-um.
Incenſe	— (aliquid)	*Incenſ*-um.
An *Expanſe*	— (aliquid)	*Expanſ*-um. &c *.

Such words compoſe the bulk of every language. In Engliſh thoſe which are borrowed from the Latin, French, and Italian, are eaſily recognized; becauſe thoſe languages are ſufficiently familiar to us, and not ſo familiar as our own: thoſe from the Greek are more ſtriking; becauſe more unuſual: but thoſe

* It will eaſily be perceived, that we adopt the whole Latin word, omitting only the *ſequent* Latin Article; becauſe we uſe a *precedent* Article of our own. For a ſimilar reaſon we properly ſay—The *Coran*, and not the *Al-coran*.

which are original in our own language have been almoſt wholly overlooked, and are quite unſuſpected.

Theſe words, theſe Participles and Adjectives, not underſtood as ſuch, have cauſed a metaphyſical jargon and a falſe morality, which can only be diſſipated by etymology. And, when they come to be examined, you will find that the ridicule which Dr. Conyers Middleton has juſtly beſtowed upon the Papiſts for their abſurd coinage of Saints, is equally applicable to ourſelves and to all other metaphyſicians; whoſe moral deities, moral cauſes, and moral qualities are not leſs ridiculouſly coined and impoſed upon their followers.

Fate
Deſtiny
Luck
Lot
Chance
Accident
Heaven
Hell
Providence
Prudence
Innocence
Subſtance
Fiend
Angel
Apoſtle
Saint
Spirit

True

True
False
Desert
Merit
Fault &c. &c.

as well as JUST, RIGHT and WRONG, are all merely Participles poetically embodied, and substantiated by those who use them.

So CHURCH, for instance, (*Dominicum*, aliquid) is an Adjective; and formerly a most wicked one; whose misinterpretation caused more slaughter and pillage of mankind than all the other cheats together.

F.

Something of this sort I can easily perceive; but not to the extent you carry it. I see that those sham deities FATE and DESTINY—aliquid *Fatum*, quelque chose *Destinée*—are merely the past participles of *Fari* and *Destiner*.

That CHANCE * (" high Arbiter" † as Milton calls him) and his twin-brother ACCIDENT, are merely the participles of *Escheoir*, *Cheoir*, and *Cadere*. And that to say—" It befell me

* CHANCE—(*Escheance.*)
" The daie is go, the nightes CHAUNCE
" Hath derked all the bright sonne."
Gower, lib. 8. fol. 179. pag. 1. col. 2.

† ——— " Next him, high Arbiter
" CHANCE governs all."
Paradise Lost, Book 2.

 " by

"by CHANCE, or by ACCIDENT,"—is absurdly saying—"It "fell by falling." And that an INCIDENT, a CASE, an ESCHEAT, DECAY, are likewise participles of the same verb.

I agree with you that PROVIDENCE, PRUDENCE, INNOCENCE, SUBSTANCE, and all the rest of that tribe of qualities (in *Ence* and *Ance*) are merely the Neuter plurals of the present participles of *Videre*, *Nocere*, *Stare*, &c. &c.

That ANGEL, SAINT, SPIRIT are the past particples of *αγγελλειν*, *Sanciri*, *Spirare* *.

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* In the same manner *Animus*, *Anima*, Πνευμα, and Ψυχη, are participles. "*Anima* est ab *Animus*. *Animus* vero est a Græco Ανεμος, quod "dici volunt quasi Αιμος, ab Αω, sive Αημι, quod est Πνεω: et Latinis a "*spirando*, *Spiritus*. Imo et Ψυχη est a Ψυχω, quod Hesychius exponit "Πνεω.

"*Animam* pro *vento* accipit Horat.

"Impellunt *Animæ* lintea Thraciæ."

"Pro *Halitu* accipit Titinius;

"Interea fœtida *Anima* nasum oppugnat."

"Et Plautus—Asin. Act 5. Sce. 11.

"Dic, amabo, an fœtet *Anima* uxoris tuæ."

"A posteriori hac significatione interdum bene maleve *animatus* dicitur, "cui *Anima* bene maleve olet. Sic sane interpretantur quidam illud "Varronis, Bimargo:

"Avi et Atavi nostri, cum allium ac cœpe eorum verba olerent, tamen "optime *animati* erant."

Vossii. *Etym. Lat.*

I see

I ſee beſides that ADULT *, APT †, and ADEPT are the paſt participles of *Adoleo* and *Apio*.

That CANT, CHAUNT, ACCENT, CANTO, CANTATA, are the paſt participles of *Canere*, *Cantare* and *Chanter*.

That the Italian *Cucolo*, a cuckow, gives us the verb *To Cucol*, (without the terminating D,) as the common people rightly pronounce it, and as the verb was formerly and ſhould ſtill be written.

" I am *cuckolled* and fool'd to boot too."
B. and Fletcher. *Women pleas'd.*

" If he be married, may he dream he's *cuckol'd.*"
B. and Fletcher. *Loyal Subject.*

To Cucol, is, to do as the cuckow does: and *Cucol-ed*, *Cucol'd*, *Cucold*, its paſt participle, means *Cuckow-ed*, i. e. Served as the cuckow ſerves other birds ‡.

A DATE

* "*Adolere* proprie eſt creſcere, ut ſcribit Servius ad Ecl. viii. Unde et *Adultum* pro *Adoltum*, ſive *Adolitum*." Voſſii. *Etym. Lat.*

† *Apio*, ſive *Apo*, antiquis erat *Adligo*, ſive vinculo comprehendo: prout ſcribit Feſtus in *Apex*. Servius ad x. Æn. Iſidorus, lib. xix. cap. xxx. Confirmat et Gloſſarium Arabico-Latinum; ubi legas—" *Apio*, Ligo. Ab *Apio* quoque, Feſto teſte, *Aptus* is dicitur, qui convenienter alicui junctus eſt. &c.

Ab *Apio* eſt *Apiſcor*: nam quæ *Apimus*, id eſt, comprehendimus, ea *Apiſcimur*. Ab *Apiſci*, *Adipiſci*, &c. Voſſii. *Etym. Lat.*

‡ Nothing can be more unſatisfactory and inſipid than the labours (for they laboured it) of Du Cange, Mezerai, Spelman, and Menage, concerning

A DATE is merely the participle *Datum*, which was written by the Romans at the bottom of their Epistles.

As

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concerning this word. Chaucer's bantering etymology is far preferable.

——————— " that opprobrous name COKOLD:
" Ransake yet we wolde if we might
" Of this worde the trewe ortography
" The very discent and ethymology;
" The wel and grounde of the first inuencion
" To knowe the ortography we must deryue,
" Whiche is COKE and COLD, in composycion,
" By reason, as nyghe as I can contryue,
" Than howe it is written we knowe belyue,
" But yet lo, by what reason and grounde
" Was it of these two wordes compounde.
" As of one cause to gyue very iudgement
" Themylogy let us first beholde,
" Eche letter an hole worde dothe represent,
" As c, put for *colde*, and o, for *olde*,
" K, is for *knaue*, thus diuers men holde,
" The first parte of this name we haue founde,
" Let us ethymologise the seconde.
" As the first finder mente I am sure
" C, for *Calot*, for *of*, we haue o,
" L, for *Leude*, D, for *Demeanure*,
" The crafte of the enuentour ye may se lo,
" Howe one name signyfyeth persons two,
" A *colde olde Knaue*, COKOLDE him selfe wening,
" And eke a *Calot* of leude demeanyng."

Remedye of Loue. fol. 341. pag. 2. col. 1.

7 Junius,

As DEBT is the past participle of *Debere*; so DUE is the past participle of *Devoir*, and VALUE of *Valoir*.

DITTO (adopted by us together with the Italian method of Bookkeeping), DITTY (in imitation of the Italian verses), BANDITE, BANDETTO, BANDITTI, EDICT, VERDICT, INTERDICT, are past participles of *Dicere* and *Dire*.

" No savage fierce, BANDITE, or mountaneer
" Will dare to soil her virgin purity."

Comus, V. 426.

" A Roman sworder and BANDETTO slaue
" Murder'd sweet Tully."

2d Part of *Henry VI.* 1st fol. pag. 138.

Junius, Vossius and Skinner were equally wide of the mark.

" Inepte autem Celtæ, eosque imitati Belgæ, CUCULUM vocant illum " qui, uxorem habens adulteram, alienos liberos enutrit pro suis: nam " tales *Currucas* dicere debemus, ut paret ex natura utriusque avis, et " contrario usu vocis CUCULI apud Plautum."

Vossii. *Etym. Lat.*

" Hi plane confuderunt CUCULUM et *Currucam*."

Junius.

" Certum autem est nostrum CUCKOLD, non a *Cuculo* ortum duxisse: " tales enim non *Cuculi* sunt, sed *Curruca*: non sua ova aliis suppo" nunt; sed e contra, aliena sibi supposita incubant et fovent."

Skinner.

The whole difficulty of the etymologists, and their imputation upon us of absurdity, are at once removed by observing, that, in English, we do not call them CUCULI, but *cuculati* (if I may coin the word on this occasion) i. e. We call them not *Cuckows* but *cuckowed*.

ALERT

ALERT (as well as *Erect*) is the paſt participle of *Erigere*, now in Italian *Ergere*: *All'erecta*, *All'ercta*, *All'erta*.

" Il palafren, ch'avea il demonio al fianco,
" Portò la ſpaventata Doralice,
" Che non potè arreſtarla fiume, e manco
" Foſſa, boſco, palude, ERTA, o pendice."

Orlando Fur. Cant. 27. St. 5.

" Tu vedrai prima A L'ERTA andare i fiumi,
" Ch' ad altri mai, ch'a te volga il penſiero."

Orlando Fur. Cant. 33. St. 60.

" Chi moſtra il pie ſcoperto, e chi gambetta,
" Chi colle gambe ALL'ERTA é ſotterrato."

Morgante, Cant. 19. St. 173.

" Or ritorniamo a Pagan, chi ſtupiti
" Per maraviglia tenean gli occhi ALL'ERTA."

Morgante, Cant. 24. St. 114.

All'ercta (by a tranſpoſition of the aſpirate) became the French *Al'herte*, as it was formerly written; and (by a total ſuppreſſion of the aſpirate) the modern French *Alerte*.

S. Johnſon ſays—" ALERT. adj. [*Alerte* Fr. perhaps from " *Alacris*; but probably from *A l'art*, according to Art, or rule.]

" 1. In the military ſenſe, on guard, watchful, vigilant, " ready at a call.

" 2. In the common ſenſe, briſk, pert, petulant, ſmart; " implying ſome degree of *cenſure and contempt*."

By

By what poſſible means can any one extract the ſmalleſt degree of cenſure or contempt from this word? Amyot, at leaſt, had no ſuch notion of it; when he ſaid—" C'eſt une " *belle et bonne* choſe que la prevoyance, et d'eſtre touiours " *A l'herte*," (Καλον δε ἡ προνοια, και το ασφαλες.) moſt appoſitely tranſlating ασφαλες, i. e. not proſtrate, not ſupine, by *A l'herte*, i. e. In an erect poſture.

See Morales de Plutarque. De l'eſprit familier de Socrates.

I ſee that POST—aliquid POSIT-um (as well as its compounds *Appoſite*, *Oppoſite*, *Compoſite*, *Impoſt*, *Compoſt*, *Deposit*, *Depôt*, *Repoſe*, and *Pauſe*) however uſed in Engliſh, as ſubſtantive, adjective, or adverb,

As——A POST in the ground,
A military POST,
To take POST,
A POST under government,
The POST for letters,
POST chaiſe or POST horſes,
To travel POST,

is always merely the paſt participle of *Ponere*. And thus, in our preſent ſituation, Intelligence of the landing of an enemy will probably be conveyed by POST: for, whether *poſitis* equis, or *poſitis* hominibus, or *poſitis* ignibus, or *poſitis* telegraphs or beacons of any kind; All will be by *Poſit* or by POST.

I agree with Salmaſius, Voſſius, Ferrarius, and Skinner (though Menage feebly conteſts it) that POLTROON and *Paltry* are likewiſe paſt participles.

E " Iidem

" Iidem imperatores (ſcil. Valentinianus et Valens) ſtatue-
" runt flammis ultricibus comburendum eum, qui, ad fugienda
" ſacramenta militiæ, truncatione digitorum damnum corporis
" expetiſſet. Multi enim illo tempore, quia neceſſitate ad
" bellum cogebantur, præ ignavia ſibi *Pollices truncabant*, ne
" militarent. Inde *Pollice truncos* hodieque pro ignavis et
" imbecillibus dicimus; ſed truncatâ voce POLTRONES."

Similar times, ſimilar practices. We too have many POLTROONS in this country; qui ſacramenta militiæ fugiunt; for want of rational motive, not want of courage.

In October 1795, " One Samuel Caradiſe, who had been
" committed to the houſe of correction in Kendal, and there
" confined as a vagabond untill put on board a King's ſhip,
" agreeable to the *Late Act*, ſent for his *Wife*, the evening
" before his intended departure. He was in a *Cell*, and ſhe
" ſpoke to him through the *Iron Door*. After which he put
" his hand underneath, and ſhe with a mallet and chiſſel, con-
" cealed for the purpoſe, ſtruck off a finger and thumb, to
" render him unfit for his Majeſty's ſervice *."

I ſee

* There was ſome affection between this *able bodied* vagabond and his wife.—(*Able bodied* was the crime which, by the operation of a *Late Act*, caſt him into this *Cell* with the *Iron door*.) To avoid ſeparation they both ſubjected themſelves to very ſevere treatment. Some lawyers maintained that they were both liable to death, under the Coventry Act. The huſband and wife, would have thought it merciful

" To take them both, that it might neither wound."

 Such

I ſee that CLOSE, a CLOSE, with its diminutive a CLOSET, a CLAUSE, a RECLUSE, a SLUICE, are paſt participles of *Claudere* and *Clorre*.

" He roſe fro deth to lyfe in his ſepulture CLOSE."

Lyfe of our Lady, by Lydgate, pag. 59.

" And whan the angell from her departed was,
" And ſhe alone in her tabernacle,
" Right as the ſonne percsſheth thorowe the glaſſe
" Thorowe the criſtall, berall, or ſpectacle,
" Without harme, right ſo by myracle
" Into her CLOSET the fathers ſapyence
" Entred is, withouten vyolence
" Or any wemme unto her maydenhede
" On any ſyde, in party or in all."

Lyfe of our Lady, pag. 54.

DUCT, AQUEDUCT, CONDUCT, PRODUCE, PRODUCT, CONDUIT, of *Ducere* and *Conduire*.

FACT, EFFECT, DEFECT, PREFECT, PERFECT, FIT, a FIT, FEAT, a FEAT, DEFEAT, COUNTERFEIT, SURFEIT, FORFEIT, BENEFIT, PROFIT, of *Facere* and *Faire*.

Such a ſentence however, in ſuch a caſe, has not yet, I believe, been put in execution. For a ſimilar performance now, upon a huſband in his Majeſty's ſervice—(I ſubmit it to the Attornies general)—might not a wife, by a ſtill *Later Act*, be condemned to death for this new method of *ſeduction?* Or will a new Statute be neceſſary (it would ſoon be made, and may be expected) flammis ultricibus comburendum eum—et eam.

"Faythe withoute the FEATE is right nothing worth."

Viſion of P. Ploughman. paſſ. 2. fol. 7. pag. 2.

MINŪTE and a MINŬTE, of *Minuere*.

There was antiently in our language a MINUTE of money, as well as a MINUTE of time; and its value was half a *Farthing*.

"Iheſu ſittinge agens the treſorie bihelde hou the cumpany "caſtide money in to the treſorie, and many riche men "caſtiden manye thingis: ſotheli whanne o pore widewe "hadde come, ſhe *ſente* twey MYNUTIS, that is, a *Ferthing*."

Mark xii. 42.

"Tƿeȝen ſtycas, ðæt iſ, feoꞃðunȝ Penınȝeſ."

"Duo ſtycæ, id eſt, *quadrans* denarii."

So that a FARTHING is alſo a participle, and means merely *Fourthing*, or dividing into four parts.

And, as there was a MINUTE of money as well as a MINUTE of time; ſo was there alſo a FARTHING of land, as well as a FARTHING of money.

In our antient Law books a *Farding-deale* of land, means the fourth part of an acre. Whoſe rent was, in Richard the ſecond's time, ſo reſtrained, that for a *Farding-deale* of land they paid no more than one penny.

Walſingham. pag. 270.

PROMISE,

PROMISE, COMPROMISE, COMMITTEE, PREMISSES, REMISS, SURMISE, DEMISE, of *Mittere.*

An EPISTLE, an APOSTLE and a PORE of Επιστελλω, Αποστελλω and Πειρω.

SECT and INSECT of *Secare;* as TOME and ATOM of Τεμνω.

POINT (formerly *Poinct*) of *Pungere.*

PROMPT, EXEMPT of *Promere, Eximere.*

RATE of *Reor.*

REMORSE, MORSEL of *Mordere.*

ALLEY, ENTRY, MONSTER, MUSTER (*Moſtra,*) ARMY (*Armata,* Armée), JURY, JURAT, LEVY, LEVEE, ALLY, ALLIANCE, LIEGE and ALLEGEANCE; as well as JUNTO, MANIFESTO, INCOGNITO, PUNTO, PROVISO, MEZZOTINTO, COMRADE (*Camerata*) FAVOURITE (*Favorito*) and VISTA, declare themſelves at firſt ſight.

So TRACT, EXTRACT, CONTRACT, ABSTRACT, TRACK, TRACE, TRAIT (formerly Traict), PORTRAIT (formerly *Pourtraict*), TREAT, TREATY, RETREAT, ESTREAT, are the participles of *Trahere* and *Traire.*

PULSE, IMPULSE, APPULSE, REPULSE of *Pellere.* PRICE, PRIZE, CULPRIT, ENTERPRIZE, MAINPRIZE, REPRIZE, SURPRISE, REPRIEVE, of *Prendre.*

EVENT,

EVENT, CONVENT, ADVENT, VENUE, AVENUE, REVENUE, COVENANT, of *Venire* and *Venir*.

SAUTE, ASSAULT, ASSAILANT, INSULT, RESULT, SOMERSET, of *Salire*.

——— " put his folke to flyght,
" And at a SAUTE he wan the cyte after."

Knyghtes Tale.

Sopraſalto, called alſo *Salto mortale:* i. e. (" voltando la " perſona ſotto ſopra ſenza toccar terra colle mani, o con " altro." Della Cruſca.) which the French have corrupted to *Soubreſault*, and the Engliſh to *Sumerſault*, *Somerſalt*, *Summerſaut*, and then to *Somerſet*.

——— " What a SOMERSALT,
" When the chair fel, ſhe fetch'd, with her heels upward."

B. and Fletcher. *Tamer tam'd.*

" Here when the labouring fiſh doth at the foot arrive,
" And find that by his ſtrength but vainly he doth ſtrive,
" His tail takes in his teeth, and bending like a bow
" That's to the compaſs drawn, aloft himſelf doth throw:
" Then ſpringing at his height, as doth a little wand,
" That bended end to end, and flirted from the hand,
" Far off itſelf doth caſt, ſo doth the ſalmon vaut.
" And, if at firſt he fail, his ſecond SUMMERSAUT
" He inſtantly aſſays."

Poly-olbion. Song 6.

" Now I will only make him break his neck in doing a SOMERSET, and that's all the revenge I mean to take of him."

B. and Fletcher. *Fair Maid of the Inn.*

QUEST,

QUEST, INQUEST, REQUEST, CONQUEST, ACQUEST, EXQUISITE, REQUISITE, PERQUISITE, of *Quærere*.

SUIT, SUTE, SUITE, PURSUIT, LAWSUIT, of *Suivre*.

STRICT, DISTRICT, STRAIT, STREIGHTS, STREET, RESTRAINT, CONSTRAINT, of *Stringere*.

TENT, INTENT, EXTENT, PORTENT, SUBTENSE, INTENSE, of *Tendere*.

SUCCINCT, PRECINCT, of *Cingere*.

VERSE, REVERSE, CONVERSE, UNIVERSE, TRAVERSE, AVERSE, ADVERSE, INVERSE, PERVERSE, TRANSVERSE, DIVERS, DIVERSE, CONVERT, of *Vertere*.

BALLAD, BALLET, of *Ballare* *.

ACCESS, RECESS, EXCESS, PROCESS, SUCCESS, PRECEDENT, of *Cedere*.

VIEW, REVIEW, INTERVIEW, COUNTERVIEW, PURVIEW, SURVEY, of *Voir*.

COLLECT, ELECT, SELECT, INTELLECT, NEGLECT of *Legere*.

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* "Le BALLATE dette cosi, perche si cantavano a *Ballo*."
Bembo. Volg. Ling. lib. 2. pag. 74. Edit. Venez. 1729.

LASH

LASH (French *Lasche*) of a whip, i. e. that part of it which is *let loose, let go, cast out, thrown out;* the past participle of Fr. *Lascher*, Ital. *Lasciare*.

"There was dayly pilled fro good men and honest, gret "substaunce of goodes to be LASHED oute among un-"thriftes."

Sir T. More. *Rycharde the thirde.* pag. 6[illegible]

To these may be added

QUIT, QUITE, QUITTANCE.
POISE, (peser).
SPOUSE, RESPONSE.
EXPERT.
MERIT.
FALSE, FAULT (*fallito*), DEFAULT.
FRUIT (*fruict*).
RELIQUE, RELICT, DERELICT.
VOW, VOTE, DEVOUT.
DEMUR, (*demeurer*).
TALLY.
ASPECT, RESPECT, PROSPECT, CIRCUMSPECT, RETROSPECT.
SUSPENSE.
CORRECT, DIRECT, INSURGENT.
TENET, CONTENT, CONTENTS, CONTINENT, DETINUE (Writ of), RETINUE.
CRUCIFIX, AFFIX, PREFIX.
DECREE, DISCREET, SECRET.
LAPSE, RELAPSE.

SCRIPT

SCRIPT*, MANUSCRIPT, RESCRIPT, PRESCRIPT, EXSCRIPT, TRANSCRIPT.

CONSCRIPT, POSTSCRIPT, PROSCRIPT, NONDESCRIPT.

USE, MISUSE, DISUSE, ABUSE.

COURSE, DISCOURSE, CONCOURSE, RECOURSE, INTERCOURSE.

CONCEIT, DECEIT, RECEIPT, PRECEPT.

FINITE, INFINITE, DEFINITE, FINE.

FLUX, AFFLUX, INFLUX, CONFLUX, SUPERFLUX, REFLUX.

SUBJECT, OBJECT, ABJECT, PROJECT, TRAJECT.

DEGREE, GRADUATE, INGRESS, REGRESS, EGRESS, PROGRESS.

LEGATE, DELEGATE, LEGACY.

INSTINCT, DISTINCT, EXTINCT.

ADVOCATE.

VISIT.

CONVICT.

ABSTRUSE.

INTRIGUE, INTRICATE.

TRANSIT, EXIT, CIRCUIT, ISSUE. (Fr. *Issir.* Ital. *Escire.* Lat. *Exire.*)

ROAST.

TOAST.

STATUTE, INSTITUTE, DESTITUTE, PROSTITUTE, SUBSTITUTE.

TINT, TAINT.

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* "Do you see this sonnet, this loving SCRIPT?"
B. and Fletcher. *A Wife for a Moneth.*

Text, context, pretext.
Trite, contrite.
Tact, contact.
Tacit.
Illicit.
Sense, nonsense, assent, dissent, consent.
Assize, assizes.
Excise, concise, precise.
Repute, dispute.
Press, impress, express.
Esteem.
Private, Privy.
Import, export, report, transport, support.
Polite.
Applause.
Expence, recompence.
Plea.
Residue.
Remnant.
Pact, compact, peace.
Appetite.
Repast.
Immense.
Quadrant.
Jubilee.
Fosse.
Conflict.
Credit, credence, miscreant.
Debate, combat.
Exact.

All

All the French participles in EE; as MORTGAGEE, ASSIGNEE, COMMITEE, &c.

And, besides these which I have thus taken at random, a great multitude of others; which, if I had sworn to try your patience to the utmost, I would go on to enumerate.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. III.

THE SAME SUBJECT CONTINUED.

II.

IT gives me pleaſure that you have ſo far noticed this, in the words which we have adopted from the Greek, Latin, Italian and French: for you will be inclined the more readily to concur with me, that the ſame thing is equally obſervable in thoſe words which are original in our own language. Thus—

Brand, in all its uſes, whether *Fire-brand*, or a *brand* of infamy (i. e. *Stigma*, itſelf a participle of Στιζω) or *brand*-new, (i. e. newly *burned*,) is merely the paſt participle *Bren-ed*, *Bren'd*, of the verb *To Bren;* which we now write *To Burn.*

Sir T. More wrote the word indifferently *Bren* and *Burn.*— "At St. Waleries here in Picardy there is a faire abbey, where "ſaint Walery was monke. And upon a furlonge of, or two, "up in a wood is there a chapel, in which the ſaint is ſpecially "ſought

" sought unto for the Stone; not only in those partyes, but " also out of England. Now was there a yonge gentilman " which had maried a marchantes wife; and having a littel " wanton money, which hym thought BRENNED out the " bottom of hys purs, in the firste yere of hys wedding toke " hys wife with hym and went ouer the sea for none other " erand, but to se Flaunders and France, and ryde out one " somer in those countrees. And hauing one in hys company " that tolde by the waye many straunge thinges of the pil- " grimage, he thought he wold go somewhat out of his way, " either to se it, if it were *trew*, or laughe at his man if he " founde it false; as he veryly thought he should have done " in dede. But when they came in to the chapell they founde " it all *trewe*. And to beholde they founde it fonder than he " had tolde. For like as in other pilgrimages ye se hanged " up legges of waxe or armes or suche other partes, so was in " that chapell al theyr offringes that honge aboute the walles, " none other thinge but mens gere and womans gere made in " waxe. Then was there besides these, two rounde ringes of " siluer, the one much larger than the other: through which " euery man did put his prevy membres at the aulters ende. " Not euerye man thorough bothe, but some thorough the one " and some thorough the other. Then was there yet a monke " standing at the aulter that holowed certeine thredes of " Venice golde: and them he deliuered to the pilgrimes, " teching them in what wise themselfe or theyr frendes should " use those thredes agaynst the Stone: that they should knitte " it aboute their gere, and say I cannot tel you what praiers. " As this gentylman and his wife wer kneling in the chapel, " there came a good sadde woman to him, shewing him that

" one

" one ſpeciall *poincte* uſed in the pilgrimage and the ſureſt
" againſt the Stone, ſhe wiſt nere whither he were yet adver-
" tiſed of. Which if it were done ſhe durſt laye her lyfe, he
" ſhoulde neuer haue the Stone in his life. And that was, ſhe
" would haue the length of his gere, and that ſhould ſhe make
" in a waxe candel. whiche ſhould BREN up in the chapell,
" and certaine praiers ſhoulde ther be ſayd the while. And
" thys was againſt the Stone the very *ſhote* anker. Whan he
" had hard her (and he was one that in earneſt fered the Stone)
" he went and aſkid his wife counſel. But ſhe like a good
" faithfull chriſten woman loued no ſuche ſuperſticions. She
" could abide the *remenant* wel ynough. But when ſhe herde
" ones of BRENNING up the candell, ſhe knit the browes,
" and earneſtly bleſſing her:—Beware in the vertue of God
" what ye do, quod ſhe, BURNE up, quoth-a! Marry, God
" forbede. It would waſte up your gere, upon paine of my
" life. I prae you beware of ſuch wichcraft." Sir T. More's
Workes. *A Dialogue made in the yere* 1528, pag. 195.

ODD—Is the participle *Owed, Ow'd.* Thus, when we are counting by couples or by pairs; we ſay—One pair, two pairs, &c. and one *Owed, Ow'd,* to make up another pair. It has the ſame meaning when we ſay—An ODD man, or an ODD action: it ſtill relates to *pairing;* and we mean—without a fellow, *unmatched,* not ſuch another, one *Owed* to make up a couple.

" So thou that haſt thy loue ſette unto God,
" In thy remembraunce this emprint and graue,
" As he in ſoueraine dignitie is ODDE,
" So will he in loue no parting felowes haue."

Sir T. Mores Workes. *Rules of Picus,* pag. 28.

Head—Is *Heaved, Heav'd,* the paſt participle of the verb *To Heave:* (As the Anglosaxon Ƿeaꝼoꝺ was the paſt participle of Ƿeaꝼan) meaning that part—(of the body—or, any thing elſe) which is *Heav'd, raiſed,* or *lifted up,* above the reſt.

In Edward the third's time, it was written *Heved.*

" And I ſay an other ſtrong aungel comyng down fro *Heuene,* keuerid
" or clothid with a cloude, and the reyn bow in his *Heued.*
Apocalips. Chap. 10. (Verſe 1.)

" The *Heuedes* of holy churche, and they holy were,
" Chriſte calleth hem ſalt."
Viſion of P. Ploughman. fol. 84. pag. 1.

" Perſons and prieſts that *Heueds* of holy kyrke ben."
Viſion of P. Ploughman. paſſus 16. fol. 84. pag. 2.

Wild—is *Willed, Will'd* (or ſelf-willed) in oppoſition to thoſe (whether men or beaſts) who are tamed or ſubdued (by reaſon or otherwiſe) to the will of others or of Societies.

Flood—is *Flowed,* Flow'd.

" And ſens it rayned, and al was in a Flode."
Troylus. boke 3. fol. 176. p. 1. col. 1.

Loud—is the paſt participle of the verb *To Low* or *To Bellow* (Ƿlopan, Be-hlopan) *Lowed, Low'd. To Bellow,* (i. e. *To Be-low*) differs no otherwiſe from *To Low,* than as *Beſprinkle* differs from *Sprinkle.* &c. What we now write loud, was formerly, and more properly, written low'd.

Skinner

Skinner miſtakingly ſays—" LOWD, melius LOUD, ab A. S. " Ƿluð."—Not perceiving that Ƿluð is the paſt participle of Ƿlopan: and Skinner's authority perhaps contributed to miſlead thoſe who followed him, to alter the ſpelling to LOUD.

" And with LOW'D larums welcome them to Rome."
Tit. Andron. 1ſt Folio. pag. 32.

" Who calls ſo LOW'D."
Romeo and Juliet. pag. 74.

" The large Achilles (on his preſt-bed lolling)
" From his deepe cheſt laughes out a LOWD applauſe."
Troylus and Creſſida.

" Honor, loue, obedience, troopes of friends,
" I muſt not looke to haue; but, in their ſtead,
" Curſes, not LOWD, but deepe."
Macbeth. pag. 149.

—— " Why, what would you?
" Make me a willow cabane at your gate,
" Write loyall cantons of contemned loue,
" And ſing them LOWD euen in the dead of night:
" Hollow your name to the reuerberate hilles,
" And make the babling goſſip of the aire
" Cry out—Oliuia."
Twelfe Night. pag. 259.

———— " Do but ſtart
" An eccho with the clamor of thy drumms,
" And euen at hand a drumme is readie brac'd
" That ſhall reuerberate all as LOWD as thine.
" Sound but another, and another ſhall

" (As

" (As LOWD as thine) rattle the welkin's eare
" And mocke the depe-mouth'd thunder."

King John. pag. 20.

" That ſhe may boaſt, ſhe hath beheld the man
" Whoſe glory fills the world with LOWD report."

1ſt Part of *Henry VI.* pag. 102.

SHRED } SHERD }—Each of them the paſt participle of the verb ſcyꞃan, *To Sheer*, or to cut off: thus, *Shered, Sh'red: Shered, Sher'd.*

FIELD.—This word, by Alfred, Gower, Chaucer, &c. was always written ꝼelð, *Feld.* It is merely the paſt participle *Felled, Fell'd,* of the verb *To Fell,* (ꝼællan, Be-ꝼælan); and is ſo univerſally written *Feld* by all our old authors, that I ſhould be aſhamed to produce you many inſtances. FIELD-*land* is oppoſed to *Wood-land;* and means——Land where the trees have been *Felled.*

" In woodes, and in FELDES eke,
" Thus robbery goth to ſeke
" Where as he maie his purchas finde,
" And robbeth mens goodes aboute
" In woode and FELDE, where he goth oute."

Gower. lib. fol. 116. pag. 2. col. 2.

" In woode, in FELDE, or in citee,
" Shall no man ſtele in no wiſe."

Gower. lib. 5. fol. 122. pag. 1. col. 1.

" Maple, thorne, beche, ewe, haſel, whipulere,
" Howe they were FELDE ſhal not be told for me."

Chaucer. *Knyghtes Tale.* fol. pag. 2. col. 2.

G " My

"My blysse and my myrthe arne FELDE, sickenesse and sorowe ben
"alwaye redy."

Testament of Loue. boke 1. fol. 306. pag 2. col. 1.

In the collateral languages, the German, the Dutch, the Danish and the Swedish, you will find the same correspondence between the equivalent verb and the supposed substantive.

German *Fellen*	—	*Feld.*
Dutch *Vellen*	—	*Veld.*
Danish *Fælder*	—	*Felt.*
Swedish *Fälla*	—	*Felt.*

CUD—To chew the CUD, i. e. To chew the *Chew'd.* This change of pronunciation, and consequently of writing, from CH to K and from K to CH, is very common and frequent in our language; and you will have more than one occasion hereafter to notice what obscurity, difficulties and errors it has caused to our etymologists.

DASTARD—i. e. *Territus,* the past participle of ꝺaꞅꞇꞃıᵹan, aꝺaꞅꞇꞃıᵹan, *Terrere. Dastriged, Dastriyed, Dastried, Dastred, Dastr'd.*

COWARD—i. e. *Cowred, Cowered, Cower'd.* One who has *cower'd* before an enemy. It is of the same import as *Supplex.*

Ille humilis *Supplexque,* oculos dextramque precantem Protendens,—Vicisti, et victum tendere palmas Ausonii videre.

Supplex,

Supplex, i. e. *Sub-plicans*, *Supplicans*, *Supplic's*, *Supplix*. So *Suppliant* and *Supple*, i. e. *Sous-pliant*.

Coward is the past participle of the verb *To Cowre* or *To Cower*; a word formerly in common use.

" Her heed loueth all honour
" And to be worshypped in worde and dede,
" Kynges mote to hem knele and Cowre."

Chaucer. *Plowmans Tale.* Firste Parte. fol. 94. p. 1. c. 2.

" And she was put, that I of talke,
" Ferre fro these other, up in an halke;
" There lurked, and there Coured she."

Romaunt of the Rose. fol. 122. pag. 1. col. 1.

" Winter with his rough winds and blasts causeth a lusty man and " woman to coure and sit by the fire."

Hist. of Prince Arthur. 3d Part. chap. 142.

" They spake all with one voice, Sir Launcelot, for Christs sake let " us ride out with Sir Galihud, for we beene neuer wont to coure in " castels nor in townes."

Hist. of Prince Arthur. Third Part. chap. 160.

" They cow'r so o'er the coles, their eies be bler'd with smooke."

Gammer Gurton's Needle.

" The king is served with great state. His noblemen never look him " in the face, but sit cowring upon their buttocks, with their elbows

" My blyſſe and my myrthe arne FELDE, ſickeneſſe and ſorowe ben
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" in the face, but ſit cowring upon their buttocks, with their elbows

 " upon

"upon their knees, and their hands before their faces; nor dare lift up "their eyes, until his majesty commands them."

Voyage to Benin, by Thomas Windham *. 1553. Hakluyt. Vol. 2.

"The splitting rockes COWR'D in the sinking sands,
"And would not dash me with their ragged sides."

2d Part. *Henry VI.* pag. 134.

"Mistress, do you know the French knight that COWERS i' the hams."

Pericles. Act. 4. Sce. 4.

"COWRING and quaking at a conqu'ror's sword;
"But lofty to a lawful prince restor'd."

Dryden. *Absalom and Achitophel.*

M. Iault (Art. COUARD) repeats much childishness of the French etymologists concerning this word, which I will spare you.

"CODARDO, says Menage, Da *Coda*, *Codarus*, *Codardus*: "quia post principia lateat, et in extrema acie, quæ veluti "*Cauda* agminis est, dice il S[r] Ferrari."

"Dalla *Coda* che fra le gambe portano i cani paurosi; di"cono gli altri."

Junius thinks it is "COW-HERD, Bubulcus."

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* This Thomas Windham was a Norfolk gentleman: and a curious account is given in this voyage, of his usurping and cruel conduct, and of his mean, violent, selfish and tyrannical character.

Some

Some will have it "cow-HEART, or *Cow-hearted.*"

Skinner leaves us to chuse amongst

1. CAUDA—" Chi ha tuto il suo ardire nella *Coda:* et nos
" dicimus—He has his heart in his heels:—vel q. d. amplâ
" *Caudâ* præditus; quod physiognomis timiditatis signum est;
" vel q. d. qui *Caudam* crebro ostendit."

2. " *Cow-herd.*"

3. " Sin malis a vernacula origine, petere, a nostro *Cow* et
" Germ. *Aerd, Ard.* natura.—q. d. Indole seu ingenio vaccino
" præditus: nihil enim vaccâ timidius."

4. " Ab Hisp. *Cueva*, antrum, specus: quia sc. pusillanimus
" *Latibula* quærit. *Cueva* autem, satis manifeste, a Lat. *Cava*,
" pro *Caverna*, defluxit."

Mr. Tyrwhitt says—" I think the opinion of Twysden and
" Somner much the most probable, who derive it from the
" Barb. Lat. *Culum vertere*; to turn tail, or run away. See
" Du Cange, in v. *Culverta*, and *Culvertagium*. CULVERT (as
" it is written in the oldest and best French MSS. that I have
" seen) might easily be corrupted, according to the French
" mode of pronunciation, into COUART and COUARD."

BLIND.—*Blined, Blin'd*, is the past participle of the old English verb *To Blin* (A. S. Blinnan) To Stop.

> " So may they eke her prayer BLYNNE
> " Whyle that they werke her mete to wynne."
>
> *Rem. of the Rose.* fol. 151. pag. 2. col. 2.

" Easy

—— "Easy syghes, suche as *ben to lyke*
"That shewed his affection withinne,
"Of suche syghes coulde he not BLYNNE."
Troylus. Boke 3. fol. 179. pag. 2. col. 2.

"Ye that list of your palyardry neuer BLYN."
Douglas. Prol. to Booke 4. pag. 96.

"He sent them worde he should not BLYN tyll he had destroyed them."
Fabian. pag. 152.

"My teares shall neuer BLIN
"To moist the earth in such degree
"That I may drowne therein."
Songes and Sonets by the Earle of Surrey &c. fol. 72. pag. 2.

In the French tongue they use *Borgne* and *Aveugle*; but in order to make the same distinction we are compelled to say— BLIND of one eye (*stopped* of one eye) or BLIND of both eyes, or totally BLIND. i. e. the sight totally *stopped*.

In this sense, I suppose, the word *Stopped* is used in Beaumont and Fletcher's *Pilgrim*.

"Do you blush at this, in such as are meer rudeness,
"That have STOPT souls, that never knew things gentle?
"And dare you glorifie worse in yourself?"

BREAD—is the past participle of the verb *To Bray*, (French *Broyer*) i. e. To pound, or To beat to pieces: and the *subauditum* (in our present use of the word BREAD) is *Corn*, or *Grain*, or any other similar substances, such as *Chesnuts*, *Acorns*, &c.

or any other *Substitutes* * which our blessed ministers may appoint for us in this blessed reign.

To Bray, though now obsolete, was formerly very common in our language:

—————— " And whan he comet therat
" And sigh his doughter, he to BRAIDE
" His clothes, and wepende he saide."
Gower. lib. 4. fol. 71. pag. 2. col. 1.

---

* *Substitute* is in England the natural offspring of *Prostitute*. In consequence of virtual being *substitute* for real representation; we have innumerable commissioners of different descriptions *substitute* for our antient Juries: Paper *substitute* for money: Martial Law *substitute* for the antient law of the land: *Substitutes* for the Militia, for an army of Reserve, for Quota-men. But the worst of all these Substitutes (and I fear its speedy recurrence) is a *Substitute* for BREAD; the harbinger of wide-spreading putrefaction, disease, and cruel death. It was attempted not long since (by those who should least have done it) to blast the character of my excellent friend the late Dr. Addington, by (falsely, as I believe) adducing his authority to prove that *Bran* was more nutritive than Meal: I take this opportunity to rescue his memory from that disgrace; by asserting that he well knew that—" Bread of fine flour of " wheat, having no leaven, is slow of digestion and makes slimy humours, " but it nourishes much. If it be leavened, it digests sooner. Bread, " having much Bran, fills the belly with excrements, and nourishes little " or nothing, but shortly descends from the Stomach &c."

And this same doctrine will every intelligent medical man now declare; unless he shall chuse to *substitute* his interest for his character and conscience.

" Take

"Take camomel &c. BRAYE them together &c.
"Take of the bloudestone &c. beate and BRAYE all these together &c."
Byrth of Mankynde. fol. 34. pag. 1. fol. 36. pag. 2.

"The sedes (of sorrell) BRAIED and drunke with wine and water is "very holsome agaynst the colyke."

"What auncient physition is there, that in his workes commendeth "not ptysane, whiche is none other than pure barley, BRAIED in a "mortar, and sodden in water."

"The sedes of melons BRAYED &c."
Castel of Helth. fol. 27. fol. 34. fol. 81.

"I, now it heats. Stand, father,
"Pound him to dust.
"Nay, if he take you in hand, Sir, with an argument,
"He'll BRAY you in a mortar.—Pray you, Sir, stay.
"Rather than I'll be BRAYED, Sir, I'll believe."
Alchemist.

"Thou hast made me mad: and I will beat thee dead,
"Then BRAY thee in a mortar, and new mold thee."
"I will rectific and redeem eithers proper inclination,
"Or BRAY 'em in a morter, and new mold 'em."
B. and Fletcher's, *Martial Maid.*

Sir John Davies (an Attorney General, whom Messrs. Pitt and Dundas have evidently consulted) in a little treatise called —"A discoverie of the true causes &c."—speaking of Ireland, says ——

"Whereupon the multitude, who ever loved to bee fol- "lowers of such as could master and defend them, admyring "the power of the crowne of England, being BRAI'D (as it were)

" were) in a mortar, with the ſword, famine, and peſtilence
" altogether, ſubmitted themſelves to the Engliſh government."

F.

Thus it is always with you etymologiſts. Whilſt you chuſe your own inſtances, your explanations run upon all fours; but they limp moſt miſerably, when others quote the paſſages for you.

H.

I can only give ſuch inſtances as occur to me. I wiſh others were to furniſh them: and the more hoſtile they were, the better I ſhould be pleaſed.

F.

What ſay you then to this paſſage in All's Well that ends Well?

———— " Since Frenchmen are ſo BRAIDE,
" Marry that will, I live and die a maid."

Dr. Johnſon, Mr. Steevens and Mr. Malone are all agreed, that—" BRAID ſignifies *crafty* or *deceitfull*."

H.

I wiſh you had ſeparated Mr. Steevens (for he has really done ſome good ſervice) from the names of ſuch (commentators I cannot call them) as Johnſon and Malone. I think however that, upon a little reflection, you will have no difficulty to agree with me, that BRAIDE has here the ſame meaning that

it has in the *Proverbs*, Chap. 27. Ver. 20. "Though thou "ſhouldeſt BRAY a fool in a mortar among wheat with a peſtle, "yet will not his fooliſhneſs depart from him."

The expreſſion here alludes to this Proverb:—Diana does not confine herſelf merely to his craft or deceit; but includes alſo all the other bad qualities of which ſhe ſuppoſes Bertram to be compounded; and which would not depart from him, though BRAY'D in a mortar.

F.

By the words which you have attempted to explain, *Brand, Odd, Head, Wild, Flood, Loud, Shred, Sherd, Field, Cud, Daſtard, Coward, Blind* and *Bread*, you ſeem to have been led to theſe conjectures by the participial termination ED or 'D. I ſuppoſe therefore that the word FIEND, which you lately mentioned, is alſo a paſt participle.

H.

No. It is (what I muſt in conformity with cuſtom call) a *preſent* participle; anꝺ, for which we now uſe *ing*, was in Angloſaxon the termination of the participle preſent: and

FIEND—i. e. ꝼIANꝺAS, ꝼianꝺ, the preſent participle of ꝼIAN, ꝼian, To *Hate*, means (ſubaudi Some one, Any one) *Hating*. In the ſame manner,

FRIEND—i. e. ꝼꞃianꝺ, ꝼꞃeonꝺ, the preſent participle of ꝼꞃian, ꝼꞃeon, To *Love*, means (ſubaudi Any one, Some one) *Loving*.

"For

"For he no more than the FENDE
"Unto none other man is FRENDE
"But all toward hym selfe alone."

Gower. lib. 5. fol. 113. pag. 2. col. 1.

F.

Why do you say that, in conformity with custom, you must call it a *present* participle?

H.

Because I do not allow that there are any *present* participles, or any present tense of the verb. But we cannot enter into that question now. A proper time will arrive for it. Nor would I meddle with it at all; but that some foolish metaphysics depend upon it.

F.

There is a word in Shakspeare, ending with a D, which has exceedingly troubled all his editors and commentators. I wish much to know whether your method will help us on this occasion. In *Troylus and Cressida*, Ajax, speaking to Thersites, says (according to the first Folio)

"Speake then, thou *whinid'st* leauen, speake."

Not knowing what to make of this word *Whinid*, subsequent editors have changed it to *Unsalted*. And thus Mr. Malone alters the text, with the Quarto editions,

"Speak then, thou *unsalted* leaven, speak."

H.

The firft Folio, in my opinion, is the only edition worth regarding. And it is much to be wifhed, that an edition of Shakfpeare were given *literatim* according to the firft Folio: which is now become fo fcarce and dear, that few perfons can obtain it. For, by the prefumptuous licence of the dwarfifh commentators, who are for ever cutting him down to their own fize, we rifque the lofs of Shakfpeare's genuine text; which that Folio affuredly contains; notwithftanding fome few flight errors of the prefs, which might be noted, without altering.

This is not the place for expofing all the liberties which have been taken with Shakfpeare's text. But, befides this unwarrantable fubftitution of *unfalted* for *whinid'ft*, a paffage of *Macbeth* (amongft innumerable others) occurs to me at prefent, to juftify the wifh I have expreffed.

> " Approach thou like the rugged Ruffian beare,
> " The arm'd rhinoceros or th' Hircan tiger,
> " Take any fhape but that, and my firme nerues
> " Shall neuer tremble. Or be aliue againe,
> " And dare me to the defart with thy fworde,
> " If trembling I *Inhabit* then, proteft mee
> " The baby of a girle."

Pope here changed *Inhabit* to *Inhibit*. Upon this correction Steevens builds another, and changes *Then* to *Thee*. Both which infipid corrections Malone, with his ufual judgment, inferts in his text. And there it ftands

> " If trembling I *inhibit thee*."

" The

"The emendation *Inhibit* (ſays Mr. Malone) was made by "Mr. Pope. I have not the leaſt doubt that it is the true "reading. By the other ſlight but happy emendation, the "reading *Thee* inſtead of *Then*, which was propoſed by Mr. "Steevens, and to which I have paid the reſpect that it de-"ſerved by giving it a place in the text, this paſſage is rendered "clear and eaſy."

But for theſe taſteleſs commentators, one can hardly ſuppoſe that any reader of Shakſpeare could have found a difficulty; the original text is ſo plain, eaſy and clear, and ſo much in the author's accuſtomed manner.

—— "Dare me to the deſart with thy ſworde,

"If I *inhabit then*" —— i. e. If then I do not meet thee there: if trembling I ſtay at home, or within doors, or under any roof, or within any *habitation*: If, when you call me to the deſart, I then *Houſe* me, or, through fear, hide myſelf from thee in any dwelling;

"If trembling I do *Houſe me then*—Proteſt me &c.

But a much ſtronger inſtance of the importance of ſuch a ſtrictly ſimilar edition (in which not a ſingle *letter* or ſuppoſed miſprint ſhould be altered from the original copy) offers itſelf to me from the two following paſſages:

"He bluſhes, and 'tis HIT."
All's well that ends well, pag. 253. col. 1.

Mr. Malone has altered the text to

"He bluſhes, and 'tis FIT."

And

And he adds the following note;

" The old copy has—'tis HIT.——The *emendation* was made " by Mr. Steevens. In many of our old chronicles I have " found HIT printed inftead of IT. Hence probably the " *miftake* here."

" Stop up th' acceffe and paffage to remorfe,
" That no compunctious vifitings of nature,
" Shake my fell purpofe, nor keep peace between
" Th' effect and HIT."

Macbeth, pag. 134.

Upon this paffage Mr. Malone (having again altered the text, from HIT to IT) fays,

" The old copy reads—Between the effect and HIT—the " correction was made by the editor of the third Folio."

The Corrector and the Adopter deferve no thanks for their mifchievous alteration: for mifchievous it is; although no alteration can, at firft fight, appear more trivial.

I can fuppofe one probable mifchief to have refulted from it to my former caftigator, Mr. Burgefs,—(I beg his pardon, the prefent Lord Bifhop of St. David's).

It is poffible that he may not have feen the firft Folio, and may have read only the *corrected* text of Shakfpeare. If fo; by this alteration he may have miffed one chance of a leading hint; by which, if followed, he might have been enabled to fulfil his undertaking, concerning an explanation of the Pro-

7 nouns,

nouns, which he promifed: no unimportant part in the philofophy or fyftem of human fpeech. For I can eafily fuppofe that, with his underftanding and induftry, (for I have heard a very favourable mention of him, in all refpects) he might have been ftruck with this HIT in Shakfpeare: and might, in confequence, have travelled backward; and have found that, not only in our old chronicles, but in all our old Englifh authors, down to the reign of Queen Elizabeth, the word was fo written; and that it was not, as poor Malone imagined, any *miftake* of the Printer.

" And whan the bifshop aright hym bethoughte,
" He gan remembre playnly in his mynde
" That of difdayne and wylful necligence
" The yerde of Jofeph was left behynde;
" Wherby he knewe that he had done offence,
" And gan alone to brynge HIT in prefence,
" And toke HIT Jofeph deuoutely in his honde."

Lydgate. *Lyfe of our Lady.* (pag. 27.)

" The bifshoppe hath the cuppe fyrfte dirscte
" Unto Jofeph, and hym the parell tolde,
" And manly he gan it holde
" And dranke HET up, and chaunged nat his chere."

Lyfe of our Lady. (pag. 91.)

" Whiche ordinaunce of Mofes was afterward eftablifhed in the citie " of Athens, and from thens the Romaines receiued HIT."

Dr. Martin's Confutation of Poynett. Chapiter 4.

" Not that matrimonie is of the church abhorred, for the churche doeth reuerence and alowe HIT."

Id. Chap. 7.

" He

" He uſeth not the onely tearme of womanne by HIT ſelfe."

Id. Chap. 13.

" I geue mi regall manyer called Wie, with al thappertenaunces
" longinge to my regall crowne, with al liberties priuilegies and regal
" cuſtomes as fre and gayet as I hadde HIT fyrſte."

The true Dyfferences of Regall Power. By Lord Stafford.

I muſt ſuppoſe that when he had noticed innumerable ſuch inſtances, he would then have gone ſtill farther back, to our original language: and there he would have found this ſame word written Ꮒıꞇ, Ꮒẏꞇ, and Ꮒæꞇ: which might perhaps have plainly diſcovered to him, that this pronoun was merely the paſt participle of the verb hꝽIꞆꝽN, Ꮒæꞇan, nominare *. And, upon application, he would have found this meaning, viz. nominatum i. e. *The Said*, perfectly to correſpond with every uſe of the word IT in our language. Having obſerved this, he would have ſmiled at our grammatical arrangements;

* " And ſo befel that in the taas they founde
" Two yonge knyghtes lyeing by and by
" Both in armes ſame, wrought full rychely,
" Of whiche two, Arcyte *hyght* that one,
" And that other *hight* Palamon."

Knightes Tale. fol. 1. pag. 2. col. 2.

Mr. Tyrwhit in his note upon this word *Hight*, ſays,

" It is difficult to determine preciſely what part of ſpeech it is; but,
" upon the whole, I am inclined to conſider it as a word of a very
" ſingular form, a verb active with a paſſive ſignification."

It is the ſame paſt tenſe, and therefore paſt participle of hꝽIꞆꝽN; and has the ſame meaning as HIT or IT.

and

and would not have been in the leaſt ſhocked to find (as he would often find) the word IT uſed in the following manner,

"The greate kynge, IT whiche Cambyſes
"Was hote."

Gower. lib. 7. fol. 158. pag. 1. col. 1.

"When King Arthur had ſeene them doe all this, hee aſked Sir Launcelot what were thoſe knights and that queene. Sir, ſaid Launcelot, I cannot ſhew you no certaintie, but if Sir Triſtram or Sir Palomides Wit yee well of a certaine IT beene they and la beale Iſond."

Hiſtorie of Prince Arthur. 3d part. chap. 98.

For he would be well aware, that IT, (or *The Said*) is (like all our other participles) as much maſculine as feminine, and as plurally applicable as ſingularly. And from this ſmall inlet, perhaps, (if from no other quarter) the nature of all the other pronouns might inſtantly have ruſhed upon his mind, and have enabled him to perform ſatisfactorily his contract with the public.

F.

I have often remarked, amongſt all our old writers, a ſimilar uſe of the word THAT; which, as well as IT, is applied by them indifferently to plural nouns and to ſingular. For inſtance; in that *Traictiſe* you have quoted, by Dr. Martin, (who wrote accurately and was no mean ſcholar) we meet with ſuch ſentences as the following;

"Patrones elected many into THAT holy ordres, neither of age, nor of learnyng, nor of diſcretion, woorthie to take ſo high a function." pag. 2.

" The temporall menne at THAT dayes did much extolle
" and mayntaine chaſtitie." pag. 47.

" The midwife, chriſtenyng the child, added not THAT
" ſolemne wordes, nor any man promiſed the ſame for him."
pag. 113.

" There was a ſtatute or ii deuyſed to take away THAT
" peines of the church, that were before alwaies ordeined and
" uſed againſt maried prieſtes." pag. 140.

" To the entente they might the more fully and frely repoſe
" them ſelues in THAT unſpeakeble joyes with which Chriſte
" feedethe them." pag. 284.

So, in the *Hiſt. of Prince Arthur.* 3d part. chap. 98.

" And ſo three of them were come home againe, THAT
" were Sir Gawaine, Sir Ector, and Sir Lionell."

Sir Tho. More uſes it in the ſame manner.

" This pleaſure undoubtedly farre excelleth all THAT plea-
" ſures that in this life maie be obteined."
Life of Picus. pag. 12.

" THAT euyll aungels the deuilles."
Pag. 586 of his workes.

Now I have always hitherto ſuppoſed this to be a careleſs and vicious manner of writing in our antient authors; but I begin

begin to ſuſpect that they were not guilty of any falſe concord in this application of the word. When treating formerly of the *Conjunctions*, I remember, you left THAT unexplained. I thought it not very fair at the time; and you gave but a poor reaſon for the omiſſion. Will you oblige me now, by informing me whether you think the etymology and meaning of THAT will juſtify this antient uſe of the word?

H.

In my mind, perfectly. For THAT (in the Angloſaxon Ðæꞇ, i. e. Ðeaꝺ, Ðeaꞇ) means *Taken*, *Aſſumed;* being merely the paſt participle of the Angloſaxon verb Ðean, Ðeᵹan, Ðion, ÐIHAN, Ðicᵹan, Ðiᵹian; ſumere, aſſumere, accipere; to THE, to *Get*, to *Take*, to *Aſſume*.

> "Ill mote he THE
> "That cauſed me
> "To make myſelfe a frere."
>
> *Sir T. More's Workes.* pag. 4.

IT and THAT always refer to ſome thing or things, perſon or perſons, *Taken*, *Aſſumed*, or *Spoken of* before; ſuch only being the meaning of thoſe two words. They may therefore well ſupply each other's place: as we ſay indifferently, and with the ſame meaning, of any action mentioned in diſcourſe; either—" IT is a good action;" or, " THAT is a good action." i. e. *The Said* (action) is a good action; or, *The Aſſumed* (action) is a good action; or, The action, *Received* in diſcourſe, is a good action.

THE (our *Article*, as it is called) is the Imperative of the fame verb Đean: which may very well fupply the place of the correfpondent Anglofaxon article ꞅe, which is the Imperative of ꞅeon, videre: for it anfwers the fame purpofe in difcourfe, to fay—*See* man, or, *Take* man. For inftance;

> " THE man THAT hath not muficke in himfelfe
> " Is fit for treafons," &c. Or,
>
> " THAT man is fit for treafons," &c.

TAKE man (or SEE man;) TAKEN man hath not muficke, &c. SAID man, or TAKEN man is fit for treafons, &c.

This analyfed method of fpeech muft, I know, feem ftrange and aukward to you at firft mention; but try it repeatedly, as I have done for years; apply this meaning frequently on every occafion where THE and THAT are ufed in the language; and I fear not your conviction. But if the experiment fhould fail, and leave you in the fmalleft doubt, we will then enter farther into the fubject: for we muft hereafter return to it.

F.

All this may be as you have reprefented it; and the Bifhop perhaps may not be difpleafed at the intelligence. But you have loft fight of my original queftion. What fay you to this monftrous alteration of *unfalted* for *Whinid'ft*?

H.

I fay, that a man muft either have no ears, or very long ears, not to perceive that this was never Shakfpeare's language.

Metre

Metre is not confined to Verſe: there is a tune in all good proſe; and Shakſpeare's was a ſweet one. If *unſalted* is to be adopted inſtead of *Whinid;* to keep his tune, you muſt omit one of the two monoſyllables, either *then* or *thou.*

In behalf of the word *Whinid,* Mr. Steevens has well noted that, Francis Beaumont in his letter to Speght, on his edition of Chaucer's works, 1602, ſays—" Many of Chaucer's " words are become, as it were, *vinew'd* and hoarie with over " long lying."

And Mr. Juſtice Blackſtone, on the ſame ſide, has obſerved that—" In the preface to James the firſt's bible, the tranſlators " ſpeak of *Fenowed* (i. e. *Vinew'd* or mouldy) traditions."

And Mr. Malone himſelf acknowledges that—" In Dorſet-" ſhire they at this day call cheeſe, that is become mouldy, " *Vinny* cheeſe."

F.

But why it is called *Whinid,* or *Vinew'd,* or *Fenowed,* or *Vinny,* does not any how appear: and its meaning is only to be conjectured from the context, where the word is found. Now I wiſh to know whether *Whinid* is alſo a participle: and, if a participle, of what verb.

H.

WHINID—*Vinew'd, Fenowed, Vinny,* or ƿnie, Is a paſt participle: and of the verb ƿyniᵹean, to corrupt, to decay, to wither, to fade, to paſs away, to ſpoil in any manner. ƿnie

Ƿlaƒ, in Anglosaxon is a corrupted or spoiled loaf, whether by mould or any other means. "Ƿpæt ða ða Gabaniſcean ʒa-" menlice ꞃædðon. And mid ʒeaꞃlicꞃe ƒaꞃe ƒeꞃdon to Ioſue. "Namon him ealde ʒeſcy. and unoꞃnlic ſcꞃud. and ƒinie" "Ƿlaƒaſ." *Joshua*. Chap. 9. (Verses 3. 4. 5.)

F.

It seems probable enough: and it is not at all surprising that this Anglosaxon verb, ƒẏniʒean, should have been overlooked; since it has left behind it no other traces of its former existence, but barely this solitary expression.

H.

I beg your pardon: It has left a numerous issue. No European etymologist can do without it. Whither else can he turn, without exposing himself, for the French *Faner*, *Se fener*, *Evanouir*, and *Fange*; for the Italian *Affanno*, *Affannare*, and *Fango*; for the Latin *Vanus*, and *Vanesco*; for the German *Pfinnig*; and for the English FAINT, and FEN; and many other words, with which I forbear at this time to pester you?

F.

And yet they have done very well without it.

H.

They have done, it is true: How well, yourself shall judge. ——Junius says—"FAINT, languidus, pusillanimus, ignavus, "periculo cedens, est a Gallico *Feindre*, non audere, subducere se discrimini: solent nempe timidi atque imbelles for-

"midinem ſuam pluribus vaniſſimorum obtentuum figmentis
"tegere."

Minſhew—"FAINT, a Gallico *Faner*, a Lat. *Vaneſcere*."

Skinner—"FAINT, a Fr. G. *Faner*, *Fener*; deficere, deflo-
"reſcere, flacceſcere, emori."

Menage, Orig. Franc.—"FANER, comme ce mot vient de
"*Fœnum*, quand on le dit dans le ſens propre, en parlant
"d'une prairie que l'on *Fane*; je crois qu'il en vient pareille-
"ment quand il ſignifie *ſe fletrir*, *ſe ſecher*: car comme le foin,
"quand on le fane, ſe fletrit et devient pâle; de même on dit,
"dans le ſens figuré, *Se Faner*, de tout ce qui perd ſa pre-
"miere couleur, ſa beauté, ſon air vif."

Menage, Orig. Ital.—"AFFANNARE, AFFANNO, Da *Afa*,
"che vale quell' affanno cagionato da gravezza d' aria, o da
"gran caldo: detto dagli Spagnuoli *Afan*; e *Ahan* da i
"Franceſi. Vuole il Monoſini, ſia *Afa*, voce Ebrea."

"FANGO—da *Fimus*: in queſta maniera: *Fimus*, *Fimi*,
"*Fimicus*, *Femcus*, *Fencus*, *Fengus*, *Fangus*, *Fango*: e per me-
"taplaſmo *Fanga*: onde il Franceſe *Fange*."

F.

Enough, and too much of this. I will have nothing to do with *Afa*, voce Ebrea; nor with *Fimicus*, *Fencus*, &c. I will rather accept your Angloſaxon derivation.——I underſtand you then to ſay that FAINT (as well as *Fennowed*, &c.) is the paſt

paſt participle of ꝩẏnꝫean: yet it does not terminate in ED or 'D.

II.

In Engliſh nothing is more common than the change of the participial terminating D to T. Thus,

JOINT—is *Joined, Join'd, Joint.*

FEINT—is *Feigned, Feign'd, Feint.*

GIFT—is *Gived, Giv'd, Gift.*

RIFT—is *Rived, Riv'd, Rift.*

> " The ſhippe droue unto a caſtle and was al to RIVEN."
>
> *Hiſtorie of Prince Arthur.* part 1ſt. chap. 25.

> " Warres 'twixt you twaine would be
> " As if the world ſhould cleaue, and that ſlaine men
> " Should ſodder up the RIFT."
>
> *Antony and Cleopatra.* p. 353.

> " The clouds
> " From many a horrid RIFT abortive pour'd
> " Fierce rain with light'ning mix'd."
>
> *Paradiſe Regain'd.* Book 4. V. 411.

CLEFT }
CLIFT } —is *Cleaved, Cleav'd, Cleft.*
CLIFF }

" Adowne

" Adowne he ſhofth his hand to the CLYFTE
" In hope to fynde there ſome good gyfte."
Sompner's Tale. fol. 44. pag. 2. col. 1.

" But yet this CLIFTE was ſo narrowe and lyte
" It was nat ſene."
Tyſbe. fol. 210. pag. 2. col. 1.

" And romyng on the CLEUIS by the ſee."
Hypſiphile. fol. 214. pag. 1. col. 1.

" This lady rometh by the CLYFFE to play."
Hypſiphile. fol. 214. pag. 1. col. 2.

" In tyme of Cryſtus paſſyon the veyl of the Jewes temple to rente " and CLEEF in two partes."
Diues and Pauper. thyrde Comm. cap. 3.

" She founde that moneye hangynge in the craueyſes and CLYFTES of the half buſhel."
Diues and Pauper. 4th Comm. cap. 4.

" Loue led hym to his deth and CLEEF his hert atwo."
Diues and Pauper. tenthe Comm. cap. 3.

" Rob Douer's neighbouring CLEEVES of ſampyre."
Poly-olbion. Song. 18.

THRIFT—is *Thrived, Thriv'd, Thrift.*

SHRIFT—is *Shrived, Shriv'd, Shrift.*

DRIFT—is *Drived, Driv'd, Drift.*

" Be plaine, good ſon, reſt homely in thy DRIFT
" Ridling confeſſion findes but ridling *ſhrift.*"
Romeo and Juliet. pag. 61.

" It could no more be hid in him
" Than humble banks can go to law with waters
" That DRIFT winds force to raging."

B. and Fletcher. *Two Noble Kinſmen.*

" Some log perhaps upon the waters ſwam
" An uſeleſs DRIFT, which, rudely cut within,
" And hollow'd, firſt a floating trough became."

Dryden. *Annus mirabilis.* Stanza 156.

THEFT—is *Theved, Thev'd, Theft.*

WEFT—is *Weved, Wev'd, Weft.*

HEFT—is *Heved, Hev'd, Heft.*

" There may be in the cup
" A ſpider ſteep'd; and one may drinke, depart,
" And yet partake no venome (for his knowledge
" Is not infected) but if one preſent
" Th' abhor'd ingredient to his eye, make knowne
" How he hath drunke, he cracks his gorge, his ſides,
" With violent HEFTS."

Winter's Tale. pag. 282.

" In the hert there is the *Hefde,* and the hygh wyll."

Viſion of Pierce Ploughman. fol. 7. pag. 1.

HAFT—is *Haved, Hav'd,* HAFT. The HAFT, of a knife or poniard, is the *Haved* part; the part by which it is *Haved.*

" But yet ne *fond* I nought the HAFT
" Whiche might unto the blade accorde."

Gower. lib. 4. fol. 68. pag. 1. col. 1.

HILT—is *Held, Helt, Hilt.* The HILT of a ſword is the *Held* part, the part which is *Held.*

Tight—is *Tied, Ti'd, Tight*, of the Anglosaxon verb Tian, vincire, *To Tie*.

" To feie howe fuche a man hath good
" Who fo that reafone underftoode
" It is unproperlicke fayde:
" That good hath hym, and halt him TAIDE
" That he ne gladdeth nought withall,
" But is unto his good a thrall."

Gower, lib. fol. 84. pag. 1. col. 1.

Desert—is *Deserved, Deserv'd, Desert*.

Fart, a very innocent word, (The Egyptians thought it *divine* *) *Fared, far'd, Fart*, i. e. *Fared, Gone*; the paft participle of Faran, *To Fare*, or *To Go*. The meaning of this word appears to have been underftood by thofe who introduced the vulgar country cuftom of faying upon fuch an occafion,—— " And joy GO with you."

Twist—is *Twiced, Twic'd, Twist*.

Quilt—is *Quilled, Quill'd, Quilt*.

Want—is *Waned, Wan'd, Want*, the paft participle of Wanian, decrefcere, *To Wane*, To fall away.

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* " Crepitus ventris pro numinibus habendos effe docuere."

Clemens Romanus. v. Recognit.

" Iidem Ægyptii cum plerifque vobifcum non magis Ifidem quam " ceparum acrimonias metuunt; nec Serapidem magis quam ftrepitus, " per pudenda corporis expreffos, extremifcunt."

Minucius Felix. Octavio.

GAUNT—is *Ge-waned, Gewan'd, Gewant, G'want, Gaunt;* the paſt participle of Ᵹe-panian, *To Wane*, to decreaſe, to fall away. *Ge* is a common prefix to the Anglofaxon verbs. GAUNT was formerly a very common word in Engliſh.

" As GANT as a greyhound." *Ray's proverbial Similies.*

———— " How is't with aged GAUNT?
" Oh how that name befits my compoſition:
" Old Gaunt indeed, and GAUNT in being old:
" Within me greefe hath kept a tedious faſt,
" And who abſtaynes from meate, that is not GAUNT?
" For ſleeping England long time haue I watcht,
" Watching breeds leanneſſe, leanneſſe is all GAUNT.
" The pleaſure that ſome fathers feede upon
" Is my ſtrict faſt, I mean my childrens lookes,
" And therein faſting haſt thou made me GAUNT.
" GAUNT am I for the graue, GAUNT as a graue,
" Whoſe hollow wombe inherits nought but bones."

Richard the Second, pag. 28.

" This man,
" If all our fire were out, would fetch down new
" Out of the hand of Jove; and rivet him
" To Caucaſus, ſhould he but frown: and let
" His own GAUNT eagle fly at him, to *tire*."

B. Jonſon. *Catiline.*

" Two maſtiffs GAUNT and grim her flight purſu'd,
" And oft their faſtened fangs in blood embru'd.
" And firſt the dame came ruſhing through the wood,
" And next the *famiſh'd* hounds."

Dryden. *Theodore and Honoria.*

DRAUGHT

DRAUGHT—the paſt participle of Dpaʒan, *To Draugh*, (now written *To Draw*) *Draughed*, *Draugh'd*, *Draught*.

RENT—*Rended*, *Rend'd*, *Rent*; of the verb *To Rend*.

BENT—A perſon's *Bent* or *Inclination*. *Bended*, *Bend'd*, *Bent*.

TILT—of a boat or waggon: the paſt participle of the Angloſaxon verb Tılian, i. e. To raiſe, or to lift up. To *Till* the ground, is, To raiſe it, To turn it up. *Atilt*, is well ſaid of a veſſel that is raiſed up; but we ought to ſay *To Till*, and not *To Tilt* a veſſel.

> "Many wynter men lyued, and no meate ne TILIDEN."
> *Viſion of Pierce Ploughman*, paſſus. 15. fol. 72. pag. 2.

> "Turned upſidowne, and ouer TILT the rote."
> *Viſ. of P. Ploughman*, paſſ. 21. fol. 112. pag. 1.

> "He garde good fayth flee, and falſe to abyde,
> "And boldly bare downe with many a bright noble,
> "Much of the wit and wiſedome of Weſtminſter hal,
> "He juſtled tyll a juſtice, and iuſted in his eare
> "And OUERTILT al his truth."
> *Viſ. of P. Ploughman*, paſſ. 21. fol. 113. pag. 2.

> "O hye God, nothyng they tell, ne howe,
> "But in Goddes worde TELLETH many a balke."
> Chaucer. *Ploughmans Tale*, fol. 95. pag. 2. col. 2.

F.

What is MALT?

H. MOULD

H.

MOULD and MALT, } Though now differently pronounced, written, and applied by us, are one and the fame French word *Mouillé;* the paft participle of the verb *Mouiller*, to wet or to moiften. Mouillé, anglicifed, becomes *Mouilled, Mouill'd, Mould:* then *Moult, Mault, Malt.* Wetting or moiftening of the grain is the firft and neceffary part of the procefs in making what we therefore well term MALT.

" He had a cote of chriftendome as holy kyrke beleueth
" And it was MOLED in mani places."
Vifion of P. Ploughman, paff. 14. fol. 68. pag. 2.

" Shal neuer cheft BYMOLEN it, ne mough after byte it."
Vif. of P. P. paffus 15. fol. 71. pag. 2.

" This leper loge take for thy goodly bour
" And for thy bed, take nowe a bounch of ftro,
" For wayled wyne and meates thou hadft tho,
" Take MOULED breed, pirate, and fyder four."
Complaynt of Crefeyde, fol. 204. pag. 1. col. 1.

" And with his blode fhall wafshe undefouled
" The gylt of man with ruft of fynne YMOULED."
Lydgate (1531). *Lyfe of our Lady*, boke 2. pag. 45.

" Whan mamockes was your meate
" With MOULD bread to eat."
Skelton. (Edit. 1736.) pag. 197.

F.

EN, as well as ED, is alfo a common participial termination, and our anceftors affixed either indifferently to any word. Sir Thomas

Thomas More appears to have had a predilection for EN, and he writes *Underſtanden*, whilſt his contemporary Biſhop Gardner preferred ED, and therefore wrote *Underſtanded*: We have deſerted both, and now uſe the paſt tenſe *Underſtood* inſtead of the participle. But will not a final EN or 'N likewiſe direct us to ſome of theſe concealed participles?

H.

Surely, to many. After what we have noticed in *Poltroon*, *Daſtard*, and *Coward*, we cannot avoid ſeeing, that

CRAVEN—is one who has *craved* or *craven* his life from his antagoniſt—dextramque precantem protendens.

LEAVEN—is from the French *Lever*, to raiſe; i. e. That by which the dough is raiſed. So the Angloſaxons called it Ƕaꝼen, the paſt participle of their own verb Ƕeaꝼan, to raiſe.

HEAVEN—(ſubaud. ſome place, any place) *Heav-en* or *Heav-ed*.

"They ſay that this word HEUEN in the article of our foyth, aſcendit "ad cœlos, ſignifieth no certaine and determinat place. Som tyme it "ſignifieth only the ſuppre place of creatures."

A Declaration of Chriſte, cap. 8. by Johan Hoper. 1547.

BACON—is evidently the paſt participle of Bacan, To Bake, or to dry by heat.

"Our brede was newe BAKEN, and now it is hored, our botels and "our wyne weren newe, and now our botels be nygh *bruſten*."

Diues and Pauper, 2d. comm. cap. 20.

"And

" And there they dranke the wine and eate the venifon and the foules BAKEN."

Hift. of Prince Arthur. 1ft. part. chap. 133.

" As Abraham was in the playn
" Of Mamre where he dwelt,
" And BEAKT himfelfe agaynft the funne
" Whofe parching heat he felt."

Genefis, chap. 18. fol. 34. pag. 1. By W. Hunnis. 1578.

" Crane, beinge rofted or BAKEN, is a good meate."

Caftel of Helth, fol. 21. pag. 1. By Syr Thomas Elyot.

" Whofoeuer hath his mynd inwardly ameled, BAKEN, and through
" fyred with the loue of God."

Lupfet's Workes. *Of Charite.* pag. 5.

BARREN—i. e. *Barr-ed,* ftopped, fhut, ftrongly clofed up, which cannot be opened, from which can be no fruit nor iffue.

" God fhall make heuen and the ayer aboue the, brafen; and the erthe byneth the, yreny; that is to faye, BAREYNE, for defaute of rayne."

Diues and Pauper. 10th comm. cap. 8.

" For God thus plagued had the houfe
" Of Bimelech the king,
" The matrix of them all were STOPT,
" They might no iffue bring."

Genefis. By W. Hunnis.

" For the Lord had faft CLOSED up all the wombs of the houfe of
" Abimelech."

Genefis, chap. 20. v. 18.

So,

So, in an imprecation of barrenneſs, in Beaumont and Fletcher's *Woman Hater.* Act 5. Sce. 3.

> " Mayſt thou be quickly old and painted; mayſt thou dote upon ſome " ſturdy yeoman of the Wood-yard, and he be honeſt; mayſt thou be " *barr'd* the lawful lechery of thy coach, for want of inſtruments; and " laſt, be thy womb *unopen'd.*"

Stern—*Ster-en, Ster'n,* i. e. *Stirr-ed.* It is the ſame word and has the ſame meaning, whether we ſay—a stern countenance, i. e. a *moved* countenance, moved by ſome paſſion; or the stern of a ſhip, i. e. The *moved* part of a ſhip, or that part by which the ſhip is *moved.* It is the paſt participle of the verb ꞅtýꞃan, ꞅtiꞃan, movere; which we now in Engliſh write differently, according to its different application, *To Stir,* or, *To Steer.* But which was formerly written in the ſame manner, however applied.

> " The sterne wynde ſo loude gan to route
> " That no wight other noyſe might here."
> *Troylus,* boke 3. fol. 176. pag. 2. col. 1.

> " There was no more to ſkippen nor to praunce
> " But boden go to bedde with miſchaunce
> " If any wight steryng were any where
> " And let hem ſlepen, that a bedde were."
> *Troylus,* boke 3. fol. 176. pag. 1. col. 2.

> " And as the newe abaſhed nightyngale
> " That ſtynteth firſt, whan ſhe begynneth ſyng,
> " Whan that ſhe hereth any heardes tale,
> " Or in the hedges any wight steryng."
> *Troylus,* boke 3. fol. 179. pag. 1. col. 2.

"She fell in a grete malady as in a colde palsey, so ferforth that she
"myght neyther STERE hande nor fote."

Nychodemus Gospell, chap. 8.

"Whan I sawe the STERYNGES of the elementes in his passyon, I
"byleued that he was Sauyour of the worlde."

Nychodemus Gospell, chap. 17.

"He dyd se as he thought oure blessed lady brynge to hym fayre
mylke in a foule cuppe, and STERED hym to ete of it."

Myracles of our Lady, pag. 10. (1530.)

"Yf the chylde STEARE not ne moue at suche tyme."

Byrthe of Mankynde, fol. 15. pag. 2. (1540.)

"Warne the woman that laboureth to STERE and moue herselfe."

Byrthe of Mankynde, fol. 23. pag. 2.

"I suffre, and other poore men lyke unto me, am many a tyme
"STERYD to grutche and to be wery of my lyfe."

Diues and Pauper, 1st. comm. cap. 1.

"Yf a man wyll STYRE well a shyp or a bote, he may not stande in
"the myddes of the shyp, ne in the former ende; but he muste stande
"in the laste ende, and there he may STYRE the shyp as he wyl."

Diues and Pauper, 9. comm. cap. 8.

"This byshop STERITH up afreshe these olde heresies."

Gardners Decl. against Joye, fol. 25. pag. 1. (1546.)

"He STERID against himselfe great wrath and indignation of God."

Dr. Martin. *Of Priestes unlawful Marriages*, chap. 8.

"It is yourselfes that STEIRE your fleash."

Dr. Martin, &c. chap. 11.

"Let

"Let the husbande geue hys wyfe hir dutie, that is if she craue for
"it, if they feare otherwise that Sathan wyll STIERE in them the deuileshe
"desyre to liue incontinentlie."

Dr. Martin, &c. chap. 11.

"Let hym that is angry euen at the fyrste consyder one of these
"thinges, that lyke as he is a man, so is also the other, with whom he
"is angry, and therefore it is as lefull for the other to be angry, as unto
"hym: and if he so be, than shall that anger be to hym displeasant, and
"STERE hym more to be angrye."

Castel of Helth, by Syr T. E. fol. 63. pag. 1.

"Rough deeds of rage and STERNE impatience."

1st. Part Henry 6. pag. 118

"The sea, with such a storme as his bare head
"In Hell-blacke night indur'd, would have buoy'd up
"And quench'd the stelled fires.
"Yet, poore old heart, he holpe the heauens to raine.
"If wolues had at thy gate howl'd that STERNE time,
"Thou should'st haue said, good porter turne the key."

Lear, pag. 300.

"He that hath the STIRRAGE of my course
"Direct my sute."

Romeo and Juliet, pag. 57.

"Tread on a worm and she will STEIR her tail."

Ray's Scottish Proverbs.

DAWN—is the past participle of Dagian, lucescere.

"Tyll the daye DAWED these damosels daunced."

Vision of Pierce Ploughman, pass. 19. fol. 103. pag. 2.

"In the DAWYNGE and ſpryngyng of the daye, byrdes begynne to "ſynge."

Diues and Pauper, 1ſt. comm. cap. 28.

"And on the other ſide, from whence the morning DAWS."

Poly-olbion. Song 10.

BORN—is the paſt participle of Beaɲan, to bear: formerly written BOREN, and on other occaſions now written BORNE. BORN is, *Borne* into life or into the world.

BEARN (for a child) is alſo the paſt participle of Beaɲan, to bear; with this only difference: that *Born* or *Bor-en* is the paſt tenſe *Bore* with the participial termination EN: and BEARN is either the paſt tenſe *Bare*, or the Indicative *Bear*, with the participial termination EN.

"For Maris loue of heuen
"That BARE the bliſsful BARNE that bought us on the rode."

Viſion of P. P. paſſus 3. fol. 8. pag. 1.

CHURN—(*Chyren, Chyr'n, Chyrn*) is the paſt participle of Ꞔyɲan, agitare, vertere, revertere, to move backwards and forwards.

YARN—is the paſt participle of Ꞔyɲɲan, Ꞔyɲian, to prepare, to make ready. In *Antony and Cleopatra*, pag. 367.—"YARE, YARE, good Iras"—is the Imperative of the ſame verb; the Ꞔ and ȝ of the Angloſaxons, however pronounced by them, being often (indeed uſually) ſoftened by their deſcendants to Y.

When

When Valeria in *Coriolanus*, page 4, ſays——" You would " be another Penelope: yet they ſay, all the YEARNE ſhe " ſpun in Ulyſſes abſence did but fill Athica full of mothes." ——*Yearne* (i. e. *Yaren*) means *Prepared* (ſubaud. Cotton, Silk, or Wool) by ſpinning.

F.

Is BRAWN one of theſe participles?

H.

ED and EN are Adjective as well as Participial terminations: for which, by their meaning (for all common terminations have a meaning, nor would they otherwiſe be common terminations) they are equally qualified. Thus we ſay——*Golden*, *Brazen*, *Wooden*, *Silken*, *Woolen*, &c. and formerly were uſed *Silver-en*, *Ston-en*, *Treen-en*, *Roſ-en*, *Glaſ-en* &c.

" Thei worſhipiden not deuelys and ſymylacris, goldun, *ſilueren*, and " braſone, and *ſtonen*, and *treenen*; the whiche nether mown ſe nether " here nether wandre."

In the modern tranſlation,

" That they ſhould not worſhip Devils and Idols *of gold*, and ſilver, " and braſs, and ſtone, and *of wood*; which neither can ſee nor hear " nor walk."

Apocalips. Chap. 9. V. 20.

" And I ſaw as a *glaſun* ſee meynd with fier, and hem that ouer-" camen the beeſt and his ymage, and the noumbre of his name ſton-" dynge aboue the glaſun ſæ."

In

In the modern translation,

"And I ſaw as it were a ſea *of glaſs* mingled with fire: and them
"that had gotten the victory over the beaſt, and over his image, and
"over his mark, and over the number of his name, ſtand on the ſea
"*of Glaſs.*"

"Whan Phebus the ſonne begynneth to ſprede hys clereneſſe with
"*Roſen* chariottes."

Chaucer. Boecius. boke 2. fol. 227. pag. 1. col. 1.

"The day the fayrer ledeth the *Roſen* horſe of the ſonne."

Boecius. boke 2. fol. 231. pag. 2. col. 2.

"That er the ſonne tomorrowe be ryſen newe
"And er he haue ayen *Roſen* hewe."

Chaucer. Blacke Knyght. fol. 291. pag. 1. col. 1.

"In their time thei had *Treen* chalices and golden preſtes, and now
"haue we golden chalices and *Treen* preſtes."

Sir T. More's Works. Dialogue &c. pag. 114.

"Sir Thomas Rokeſby being controlled for firſt ſuffering himſelfe to
"be ſerued in TREENE cuppes, anſwered—Theſe homely cups and
"diſhes pay truely for that they containe: I had rather drinke out of
"TREENE, and pay gold and ſiluer, than drinke out of gold and ſiluer,
"and make wooden payment."

Camdens Remains. pag. 241.

Our Engliſh word ROAR is the Angloſaxon Raꞃ, which they pronounced broad as *Rawr*; and ſo our Northern countrymen ſtill call it, and formerly wrote it. So they wrote *Rar*, and pronounced *Rawr*, what we now write and pronounce *Roar*.

7

"The

" The berfit BARIS and beris in thare ftyis
" *Raring* all wod."

Douglas. booke 7. pag. 204.

" Or with loud cry folowand the chace
" Efter the fomy *Bare*."

Douglas. booke 1. pag. 23.

So the Anglofaxon

Anglofaxon		Now		North
Bat	Which we now call and write	Boat	Are ftill pronounced in the North	*Bawt*
Ban		Bone		*Bawn*
Ham		Home		*Hawm*
Abad		Abode		*Abawd*
Bald		Bold		*Bawld*
Dran		Drone		*Drawn*
Stan		Stone		*Stawn*
Lað		Loth		*Lawth*
Fam		Foam		*Fawm*
Kλλds / Cald	—	Cold	— —	*Cawld*

Bar-en or *Bawr-en*, *Bawr'n*, was the antient adjective of *Bar*, *Bawr*; and, by the tranfpofition of R, *Bawrn* has become BRAWN.

BRAWN therefore is an Adjective, and means *Boar-en* or *Boar's* (fubaud.) *Flefh*.

F.

Is not this a very fingular and uncommon kind of tranfpofition?

By

H.

By no means. Amongſt many others, what we now call and write

Graſs	Was formerly called and written	Gers—A. S.	Ʒærſ
Bright		- - - -	Byrht
Profile		Ital. Porfilo	
Brothel		Bordel	
To Threſh		- - - -	Þerſcan
Threſhold		- - - -	Þerſcold
Thrilled		Thirled	
Wright		- - - -	Ƿyrht
Noſtril &c.		Neiſthyrl. &c.	

Grass.

" His uthir wechty harnes, gude in nede,
" Lay on the GERS beſyde him in the mede."

Douglas. booke 10. pag. 350.

" The grene GERS bedewit was and wet."

Douglas. booke 5. pag. 138.

" Unto ane pleſand grund cumin ar thay,
" With battil GERS, freſche herbis and grene ſwardis."

Douglas. booke 6. pag. 187.

Brothel.

" Onc Leonin it herde telle,
" Whiche maiſter of the BORDEL was."

Gower. lib. 8. fol. 181. pag. 2. col. 2.

" He hath hir fro the BORDELL take."

Gower. lib. 8. fol. 182. pag. 1. col. 2.

" Thefe *harlottes* that haunte BORDELS of thefe foule women."

Chaucer. Parfons Tale. fol. 114. p. 2. col. 1.

" She was made naked and ledde to the BORDELL houfe to be
" defouled of fynfull wretches."

Diues and Pauper. 4th comm. cap. 23.

THRILL.

" Quhare as the fwelth had the rokkis THIRLLIT."

Douglas. booke 3. pag. 87.

" The cald drede tho gan Troianis inuaide,
" THIRLLAND throwout hard *Banis* at euery part."

Douglas. booke 6. pag. 164.

" The prayer of hym that loweth hym in his prayer THYRLETH the
" clowdes."

Diues and Pauper. 1ft comm. cap. 56.

" It is a comon prouerbe, that a fhorte prayer THYRLETH heuen."

Diues and Pauper. 1ft comm. cap. 56.

NOSTRIL.

" At thare NEISTHYRLES the fyre faft fnering out."

Douglas. booke 7. pag. 215.

And what we now write and call

Now written		Formerly
Burnt	Were formerly written and called	*Brent*
Bird		*Brid*
Third		*Thrid*
Thirty		*Thritti*
Thirſt		*Thruſt*
Burſt		*Braſt*
Thorp &c.		*Thrope &c.*

BURN.

" Forſothe it is beter for to be weddid than for to be BRENT."

Corinthies. chap. 7. V. 9.

" The great clamour and the weymentyng
" That the ladyes made at the BRENNYNG
" Of the bodyes."

Knyghtes Tale. fol. 1. pag. 2. col. 2.

" By the lawe, canone 26. ſuche wytches ſholde be heded and BRENTE."

Diues and Pauper. 1ſt comm. cap. 34.

" God hath made his arowes hote with BRENNYNGE thynges, for they that ben BRENTE with ſynne ſhall BRENNE with the fyre of helle."

Diues and Pauper. 8th comm. cap. 15.

" But would to God theſe hatefull bookes all
" Were in a fyre BRENT to pouder ſmall."

Sir T. Mores Workes.

BIRD.

" Foxis han *Borwis* or dennes, and BRIDDIS of the eir han neſtis."

Mattheu. chap. 8. (V. 20.)

" When

"Whan euery BRYDDE upon his laie
"Emonge the grene leues singeth."

Gower. lib. 7. fol. 147. pag. 1. col. 1.

"Houndes shall ete thy wyfe Iesabell, and houndes and BRYDDES shall "ete thy bodye."

Diues and Pauper. 9th comm. cap. 4.

THIRD.

"He wente efte and preiede the THRIDDE tyme."

Mattheu. chap. 26. (V. 44.)

THIRTY.

"Thei ordeyneyde to him THRITTY plates of siluer."

Mattheu. chap. 26. (V. 15.)

"Judas solde Cryste, Goddes Sone, for THRYTTY pens."

Diues and Pauper. 9th comm. cap. 4.

THIRST.

"I hungride and ye gauen not to me for to ete; I THRISTIDE, and "ye gauen not to me for to drinke.—Lord, whanne saien we thee hun- "gringe, ether THRISTINGE."

Mattheu. chap. 25. (V. 35. 37.)

"He that bileueth in me shal neuer THRISTE."

John. chap. 6. (V. 35.)

"There *spronge* a welle freshe and clere,
"Whiche euer shulde stonde there
"To THRUSTIE men in remembrance."

Gower. lib. 6. fol. 129. pag. 2. col. 2.

"Neither hunger, THRUST, ne colde."

Parsons Tale. fol. 118. pag. 1. col. 2.

"Tantalus that was diſtroyed by the woodeneſſe of longe THRUSTE."*

Boecius. boke 4. fol. 240. pag. 1. col. 1.

"And in deſerte the byble bereth wytneſſe
"The ryuer made to renne of the ſtone
"The THRISTE to ſtaunche of the people alone."

Lydgate. Lyfe of our Lady. pag. 65.

"The THRISTE of Dauid to ſtaunche."

Lyfe of our Lady. pag. 164.

"They gaaf mete to the hungrye, drynke to the THRUSTYE."

Diues and Pauper. Of holy Pouerte. cap. 11.

"I hadde THRYSTE, and ye gaue me drynke."

Diues and Pauper. 8th comm. cap. 17.

"Ther ſhal be no wepynge, no cryeng, no hongre, no THRUST."

Diues and Pauper. 10th comm. cap. 10.

"Their THRUST was ſo great
"They aſked neuer for meate
"But drincke, ſtill drynke."

Skelton. pag. 132.

BURST.

"All is to BRUST thylke regyon."

Knyghtes Tale. fol. 10. pag. 1. col. 1.

"The teares BRASTE out of her eyen two."

Doctour of Phyſickes Tale. fol. 65. pag. 1. col. 1.

"Haue

7

" Haue here my trueth, tyl that my hert BRESTE."

Frankelyns Tale. fol. 52. pag. 1. col. 2.

" And in his breſt the heaped woe began
" Out BRUSTE."

Troylus. boke 4. fol. 183. pag. 2. col. 1.

" BROSTEN is mine herte."

Dido. fol. 213. pag. 1. col. 2.

" And with that worde he BREST out for to wepe." pag. 78.

——— " The great ſtatue
" Fell to the erthe and BRASTE on peces ſmale." pag. 139.

" The falſe idolis in Egipte fell downe
" And all to BRASTE in peces." pag. 147.

" Wherefore his mother of very tender herte
" Out BRASTE on teres." pag. 167.

Lyfe of our Lady. By Lydgate.

" The blood BRASTE out on euery ſyde."

1ſt comm. cap. 2.

" Our botels and our wyne weren newe, and now our botels be nygh " BRUSTEN."

2d comm. cap. 20.

" Sampſon toke the two pylers of the paynims temple, which bare up " all the temple, and ſhooke them togydre with his armes tyl they " BROSTEN, and the temple fell downe."

5th comm. cap. 22. *Diues and Pauper.*

" Eſau

" Esau hym met, embraced hym
" And frendly did him kysse,
" They both BRAST forth with teares and wept."

Genesis. chap. 33. fol. 83. pag. 2.

" Here ye wyll clap your handes and extolle the strength of truth, that " BRESTETH out, although we Pharisais (as ye Saduces call us) wolde " oppresse it."

Gardners Declaration &c. against Joye. fol. 122. pag. 2.

" The doloure of their heart BRASTE out at theyr eyen."

Sir T. More. *Rycharde the Thirde.* pag. 65.

" Such mad rages runne in your heades, that forsaking and BRUSTING " the quietnesse of the common peace, ye haue heynously and trayto- " rously encamped your selfe in fielde."

Sir John Cheke. *Hurt of Sedition.*

THORP.

" There stode a THROPE of syght ful delectable
" In whiche poore folke of that village
" Hadden her beestes."

Clerke of Oxenf. Tale. fol. 46. pag. 1. col. 2.

" As we were entring at the THROPES ende."

Parsons Prol. fol. 100. pag. 2. col. 1.

So of φρενιτικος the Italians made *Farnetico*; and of *Farnetico* we make *Frantick*; and of *Chermosino* we make *Crimson*. In all languages the same transposition takes place; as in the Greek

Greek Καρδια and Κραδιη, &c. And the Greeks might as well have imagined these to be two different words, as our etymologists have supposed BOARD and BROAD to be; though there is not the smallest difference between them, except this metathesis of the letter R: the meaning of BOARD and BROAD being the same, though their modern application is different.

F.

Well. Be it so. I think your account of BRAWN has an advantage over Junius and Skinner*: for your journey is much

* Junius says—— "BRAWN, callum; inde *Brawn of a boar* est "callum aprugnum. Videntur autem BRAWN istud Angli desumpsisse "ex accusativo Gr. πωρος, callus; ut ex πωρον, per quandam contrac-"tionem et literæ R transpositionem, primò fuerit πρων, atque inde "BRAWN."

Skinner says—— "BRAWN, pro Apro, ingeniose deflectit amicus "quidam doctissimus a Lat. *Aprugna*, supple *Caro*; rejecto initiali A, "P in B, mutato, G eliso, et A finali in U premisso.

"2. BRAWN autem pro callo declinari posset a Gr. πωρωμα, idem "signante; π in β mutato, ω priori propter contractionem eliso, ω pos-"teriori in AU, et M in N, facillimo deflexu transeunte.

"3. Mallem tamen BRAWN, pro Apro, a Teut. *Brausen*, fremere; "vel a *Brummen*, murmurare. Sed neutrum placet.

"4. BRAWN etiam sensu vulgatissimo callum aprugnum signat. Vir rev. "deducit a Belg. *Beer*, aper, et *Rauw*, *Rouw*, in obliquis *Rauwen*, "*Rouwen*, crudus. Quia exteri omnes hujus cibi insueti (est enim "Angliæ nostræ peculiaris) carnem hanc pro crudo habent; ideoque "modò coquunt, modò assunt, modò frigunt, modò pinsunt. Sed "obstat, quod nullo modo verisimile est, nos cibi nobis peculiaris, "Belgis aliisque gentibus ferè ignoti nomen ab insuetis sumsisse.

"5. Possit

much ſhorter and leſs embarraſſed. But I beg it may be underſtood, that I do not intirely and finally accede to every thing which I may at preſent forbear to conteſt.

" 5. Poſſit et deduci (licet nec hoc plane ſatisfaciat) ab A. s. Baꞃ, " aper, et *Run*, contr. pro *Runnen* vel Ᵹe-ꞃunnen, concretus, q. d. " *Barrun* (i. e.) pars Apri maxime concreta, pars duriſſima."

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. IV.

THE SAME SUBJECT CONTINUED.

F.

I SEE the etymological uſe you would make of the finals D, T, and N. But you ſaid, early in our converſation, that WRONG was a paſt participle, as well as RIGHT; yet WRONG does not fall within any of thoſe three claſſes.

H.

True. It belongs to a much more numerous and leſs obvious claſs of participles; which I ſhould have been ſorry to enter upon, till you had been a little ſeaſoned by the foregoing.

WRONG—is the paſt participle of the verb *To Wring*, Ƿꞃinȝan, torquere. The word anſwering to it in Italian is *Torto*, the paſt participle of the verb *Torquere*; whence the French alſo have *Tort*. It means merely *Wrung*, or Wreſted from the RIGHT or *Ordered*—line of conduct.

F.

If it means merely *Wrung*, the paſt participle of *To Wring*, why is it not ſo written and pronounced? Doctor Lowth, in his account of the Engliſh verbs ——

H.

O, my dear Sir, the biſhop is by no means for our preſent purpoſe. His Introduction is a very elegant little treatiſe, well compiled and abridged for the object which alone he had in view; and highly uſeful to Ladies and Gentlemen for their converſation and correſpondence; but affording no aſſiſtance whatever to reaſon or the human underſtanding: nor did he profeſs it. In the ſame manner an intelligent taſty milliner, at the court end of the town, may beſt inform a lady, what the faſhion is, and how they wear the things at preſent; but ſhe can give her little or no account perhaps of the materials and manufacture of the ſtuffs in which ſhe deals;—nor does the lady wiſh to know.

The biſhop's account of the verbs (which he formed as well as he could from B. Jonſon and Wallis) is the moſt trifling and moſt erroneous part of his performance. He was not himſelf ſatisfied with it; but ſays—"This diſtribution and account, "*if it be juſt.*"

He laid down in the beginning a falſe rule: and the conſequent irregularities, with which he charges the verbs, are therefore of his own making.

Our

Our anceſtors did not deal ſo copiouſly in Adjectives and Participles, as we their deſcendants now do. The only method which they had to make a paſt participle, was by adding ED or EN to the verb: and they added either the one or the other indifferently, as they pleaſed (the one being as regular as the other) to any verb which they employed: and they added them either to the Indicative mood of the verb, or to the paſt tenſe. *Shak-ed* or *Shak-en*, *Smytt-ed* or *Smytt-en*, *Grow-ed* or *Grow-en*, *Hold-ed* or *Hold-en*, *Stung-ed* or *Stung-en*, *Buyld-ed* or *Buyld-en*, *Stand-ed* or *Stand-en*, *Mow-ed* or *Mow-en*, *Know-ed* or *Know-en*, *Throw-ed* or *Throw-en*, *Sow-ed* or *Sow-en*, *Com-ed* or *Comen*, &c. were uſed by them indifferently. But their moſt uſual method of ſpeech was to employ the paſt tenſe itſelf, without *participializing* it, or making a participle of it by the addition of ED or EN. So likewiſe they commonly uſed their Subſtantives without *adjectiving* them, or employing thoſe adjectives which (in imitation of ſome other languages and by adoption from them) we now employ.

Take as one inſtance (you ſhall have more hereafter) the verb *To Heave*, Ꮒeaꝼan.

By adding ED to the Indicative, they had the participle *Heaved*
By changing D to T, mere matter of pronunciation, - *Heaſt*
By adding EN, they had the participle - - - - - *Heaven*
Their regular paſt tenſe was (Ꮒaꝼ, Ꮒoꝼ) - - - - - *Hove*
By adding ED to it, they had the participle - - - *Hoved*
By adding EN, they had the participle - - - - - *Hoven*

And all theſe they uſed indifferently. The ſhip (or any thing elſe) was

 Heaved

Heaved or *Heav'd* *Heaft* *Heaven* *Hove* *Hoved* or *Hov'd* *Hoven*	And these have left behind them in our modern language, the ſuppoſed ſubſtantives, but really unſuſpected Participles.	*Head* *Heft* *Heaven* *Hoof*, *Huff*, and the diminutive *Hovel* *Howve* or *Hood*, *Hat*, *Hut* *Haven*, *Oven*.

You will obſerve that this paſt tenſe Haꝼ, Hoꝼ, *Hove*, was variouſly written, as *Heff*, *Haſe*, *Howve*.

> " Whan Lucifer was *Heff* in heuen
> " And ought moſte haue ſtonde in euen."
>
> *Gower*, fol. 92. pag. 2. col. 2.

> " And Arcite anon his honde up *Hafe*."
>
> *Knyghtes Tale*, fol. 8. pag. 2. col. 1.

> " Yet hoved ther an hundred in *Howves* of ſilke
> " Sergeaunts yt beſemed that ſeruen at the barre."
>
> *Viſion of P. Ploughman*, fol. 4. pag. 1.

> " Nowe nece myne, ye ſhul wel underſtonde,
> " (Quod he) ſo as ye women demen al,
> " That for to holde in loue a man in honde
> " And hym her lefe and dere hert cal,
> " And maken hym an *Howue* aboue a call,
> " I mene, as loue another in this mene whyle,
> " She doth herſelfe a ſhame, and hym a gyle."
>
> *Troylus*, boke 3. fol. 176. pag. 2. col. 2.

> " Nowe ſirs quod this Oſwolde the Reue
> " I pray you al, that ye not you greue

" That

"That I answere, and som dele set his *Housе*
"For lefull it is with force, force of shouse."

Reues Prol. fol. 15. pag. 2. col. 1.

N. B. In some copies, it is written *Howue.*

To set his *Houfe* or *Howue*, is equivalent to what the Miller says before,

"For I woll tell a legende and a lyfe
"Both of a carpenter and hys wyfe
"Howe that a clerke *set a wryghtes cappe.*"

Millers Tale, fol. 12. pag. 1. col. 1.

"In this case it shal be very good to make a perfume underneth of "the *Houe* of an asse."

Byrth of Mankynde, fol. 30. pag. 1.

"Also fumigation made of the yes of salt fysshes, or of the *Houe* of "a horse."

Byrth of Mankynde, fol. 33. pag. 1.

"Strewe the powder or asshes of a calfes *Houe* burnt."

Byrth of Mankynde, fol. 54. pag. 2.

"The stone *Houed* always aboue the water."

Historie of Prince Arthur, 1st part. chap. 44.

"Monkes and chanones and suche other that use grete ouches of "syluer and golde on theyr copes to fastene theyr *Hodes* ayenst the wynde."

Diues and Pauper, 7th comm. cap. 12.

If you should find some difficulties (I cannot think they will be great) to make out to your satisfaction the above derivations; it will be but a wholesome exercise; and I shall not stop now.

now to aſſiſt in their elucidation; but will return to the word WRONG. I have called it a paſt participle. It is not a participle. It is the regular paſt tenſe of the verb *To Wring*. But our anceſtors uſed a paſt tenſe, where the languages with which we are moſt acquainted uſe a participle: and from the grammars of the latter (or diſtribution of their languages) our preſent grammatical notions are taken: and I muſt therefore continue with this word (and others which I ſhall hereafter bring forward) to conſider it and call it a paſt participle.

In Engliſh, or Angloſaxon (for they are one language) the paſt tenſe is formed by a change of the characteriſtic letter of the verb. By the characteriſtic letter I mean the vowel or diphthong which in the Angloſaxon immediately precedes the Infinitive termination an. can. ian. or ᵹan. ᵹean. ᵹian.

To form the paſt tenſe of Ƿꞃinᵹan, *To Wring* (and ſo of other verbs, the characteriſtic letter I or Y was changed to A broad. But, as different perſons pronounced differently, and not only pronounced differently, but alſo uſed different written characters as repreſentatives of their ſounds; this change of the characteriſtic letter was exhibited either by A broad, or by O, or by U.

From Alfred to Shakeſpeare, both incluſively, O chiefly prevailed in the South, and A broad in the North. During the former part of that period, a great variety of ſpelling appears both in the ſame and in different writers. Chaucer complains of this.

> " And for there is ſo greate diuerſyte
> " In Englyſhe, and in writynge of our tonge."
>
> *Troylus*, boke 5. fol. 200. pag. 1. col. 1.

But

But ſince that time the faſhion of writing in many inſtances has decidedly changed to OU and U; and in ſome, to OA and OO and AI.

But, in our inquiry into the nature of language and the meaning of words, what have we to do with capricious and mutable faſhion? Faſhion can only help us in our commerce with the world to the rule (a neceſſary one I grant) of

Loquendum ut Vulgus.

But this ſame faſhion, unleſs we watch it well, will miſlead us widely from the other rule of

Sentiendum ut ſapientes.

F.

Heretic! What can you ſet up, in matter of language, againſt the deciſive authority of ſuch a writer as Horace?

> Uſus,
> Quem penes arbitrium eſt et jus et norma loquendi.

H.

I do not think him any authority whatever upon this occaſion. He wrote divinely: and ſo Veſtris danced. But do you think our dear and excellent friend, Mr. Cline, would not give us a much more ſatisfactory account of the influence and action, the power and properties of the nerves and muſcles by which he performed ſuch wonders, than Veſtris could? Who, whilſt he uſed them with ſuch excellence, did not perhaps know he had them. In this our inquiry, my dear Sir, we are not poets nor dancers, but anatomiſts.

F.

Let us return then to our subject.

H.

To the following verbs, whose characteristic letter is I, the present fashion (as Dr. Lowth truly informs us) continues still to give the past tense in o.

Abide	——	*Abode*
Drive	——	*Drove*
Ride	——	*Rode*
Rise	——	*Rose*
Shine	——	*Shone*
Shrive	——	*Shrove*
Smite	——	*Smote*
Stride	——	*Strode*
Strive	——	*Strove*
Thrive	——	*Throve*
Write	——	*Wrote*
Win	——	*Won*

To which he properly adds (though no longer in fashion)

Chide	——	*Chode*
And *Climb*	——	*Clomb*

"Jacob *Chode* with Laban." *Genesis* xxxi. 36.
" And the people *Chode* with Moses." *Numb.* xx. 3.
" And shortly *Clomben* up all thre."
Millers Tale, fol. 14. pag. 1. col. 2.

" Sens

"Sens in astate thou *Clomben* were so hye."
Monkes Tale. fol. 87. pag. 2. col. 1.

"The sonne he sayde is *Clombe* up to heuen."
Tale of Nonnes Priest. fol. 90. pag. 1. col. 1.

"So essated I was in wantonnesse
"And *Clambe* upon the fychell whele so hye."
Testam. of Creseyde. fol. 204. pag. 2. col. 1.

"Up I *Clambe* with muche payne."
3d Boke of Fame. fol. 297. pag. 2. col. 1.

"High matters call our muse; inviting her to see
"As well the lower lands, as those where lately she
"The Cambrian mountains *Clome.*"
Poly-olbion. Song 7.

"It was a Satyr's chance to see her silver hair
"Flow loosely at her back, as up a cliff she *Clame.*"
Poly-olbion. Song 28.

You will please to observe that the past participles of the above verbs *Abide*, *Drive*, *Shrive*, and *Ride*, besides the supposed substantives DRIFT, SHRIFT, (which we before noticed) furnish also the following; viz.

ABODE. i. e. Where any one has *Abided.*

DROVE. i. e. Any number of animals *Driven.*

SHROVE—As SHROVE-TIDE. i. e. The time when persons are *Shrived* or *Shriven.*

ROAD. i. e. Any place *Ridden* over. This supposed substantive ROAD, though now so written, (perhaps for distinction sake, to correspond with the received false notions of language) was

was formerly written exactly as the paſt tenſe. Shakeſpeare, as well as others, ſo wrote it.

" The martlet
" Builds in the weather on the outward wall
" Euen in the force and RODE of caſualtie."

Merchant of Venice. (1ſt Folio) pag. 172.

" Here I reade for certaine that my ſhips
" Are ſafelie come to RODE."

Merchant of Venice. pag. 184.

" A theeuiſh liuing on the common RODE."

As you like it. pag. 191.

" I thinke this is the moſt villanouſe houſe in al London RODE for fleas."

1ſt Part Henry 4. pag. 53.

" Neuer a man's thought in the world keepes the RODE-way better " than thine."

2d Part Henry 4. pag. 80.

" This Dol Tearesheet ſhould be ſome RODE, I warrant you, as com- " mon as the way betweene S. Alban's and London."

2d Part Henry 4. p. 81.

" I haue alwaye be thy beeſt, and thou haſte alwaye RODEN on me, " and I ſerued the neuer thus tyll now."

Diues and Pauper. 9th comm. cap. 5.

" They departed and ROAD into a valey, and there they met with a " ſquier that ROADE upon a hackney."

Hiſtorie of P. Arthur. 3d part. chap. 66.

But, together with the unfaſhionable *Clomb* and *Chode*, the biſhop ſhould alſo have noticed, that by a former (and generally not

not more diſtant) faſhion, the following verbs alſo (though now written with A, U, OU, or I ſhort) gave us their paſt tenſe in O.

Begin	——	*Begon*
Bid	——	*Bod*
Forbid	——	*Forbode*
Bind	——	*Bond*
Bite	——	*Bote*
Cling	——	*Clonge*
Drink	——	*Dronk*
Find	——	*Fond*
Fling	——	*Flong*
Fly	——	*Flow*
Give	——	*Gove*
Glide	——	*Glode*
Ring	——	*Rong*
Rive	——	*Rove*
Shrink	——	*Shronk*
Sing	——	*Song*
Sink	——	*Sonk*
Slide	——	*Slode*
Sling	——	*Slong*
Spin	——	*Spon*
Spring	——	*Sprong*
Stick	——	*Stoke, Stock*
Sting	——	*Stong*
Stink	——	*Stonk*
Strike	——	*Stroke*
Swim	——	*Swom*
Swing	——	*Swong*

Swink	——	*Swonk*
Will	——	*Woll*
Wind	——	*Wond*
Wit	——	*Wot*
Wring	——	*Wrong*
Yield	——	*Yold*

Begin.

" An hyne that had hys hyre ere he *Begonne*."

Vifion of P. Ploughman. paff. 15. fol. 74. pag. 1.

" The mightie God, which *Unbegonne*
" Stont of hymfelfe, and hath *Begonne*
" All other thinges at his will."

Gower. lib. 8. fol. 183. pag. 2. col. 2.

" His berde was well *Begonne* for to fpring."

Knyghtes Tale. fol. 7. pag. 1. col. 2.

" Now I praye the for Goddes fake for to perfourme that thou hafte " *Begonnen*."

Diues and Pauper. 4th comm. cap. 1.

" This doctrine for prieftes marriages tendeth to the ouerthrowe of " Chriftes relligion &c. And bothe this and all other lyke newe fangled " teachynges be now euidently knowen, to haue *Begon* with lecherie, to " haue continued with couetife, and ended in treafon."

Dr. Martin. *Dedication to Queene Marie.*

" The temple of God in Hierufalem was *Begon* by Dauyd and " fynyfhed by Salomon."

True Dyfferences, &c. By Lord Stafforde.

" Folow

"Folow this godd worke *Begon.*"

A Declaracion of Christe. By Johan Hoper. cap: 13.

"God will, as he hath *Begon* continue your hignes in felicitie."

An Epitome of the Kynges Title &c. (1547.)

Bid.

"Whan Christe himselfe hath BODE pees
"And set it in his testament."

Gower. Prol. fol. 2. pag. 1. col. 2.

"He was before the kynges face
"Assent and *Boden.*"

Gower. lib. 1. fol. 24. pag. 1. col. 1.

"And saith, that he hymselfe tofore
"Thinketh for to come, and *Bod* therfore
"That he him kepe."

Gower. lib. 2. fol. 32. pag. 1. col. 1.

"Whan Loue al this had *Boden* me."

Rom. of the Rose. fol. 133. pag. 1. col. 1.

"He ete of the *Forboden* tree."

Lydgate. *Lyfe of our Lady.* boke 2. pag. 37.

"Hadde he *Bode* them stone hyr, he hadde sayd ayenst his owne "prechynge."

Diues and Pauper. 6th comm. cap. 6.

"For couetyse Nachor was stoned to deth, for he stalle golde and "clothe ayenst goddes *Forbode.*"

Diues and Pauper. 9th comm. cap. 4.

"But

"But yet Lots wife for looking backe
"Which was to her *Forbod*
"Was turnde into a pyller ſalt
"By mightie worke of God."

Geneſis. chap. 19. fol. 39. pag. 1.

"Up is ſhe go
"And told hym ſo
"As ſhe was *Bode* to ſay."

Sir T. Mores Workes.

BIND.

"But Jupiter, which was his ſonne,
"And of full age, his father *Bonde.*"

Gower. fol. 88. pag. 1. col. 1.

"He caught hir by the treſſes longe
"With the whiche he *Bonde* both hir armes."

Gower. lib. 5. fol. 114. pag. 2. col. 1.

"And with a chayne unuiſible you *Bonde*
"Togider bothe twaye."

Chaucer. Blacke Knyght. fol. 290. pag. 2. col. 2.

"The fende holdeth theym full harde *Bounde* in his *Boundes* as his "chattles and his thralles."

Diues and Pauper. 1ſt comm. cap. 35.

"Moche more it is nedeful for to unbynde this doughter of Abraham "in the ſabbat from the harde *Bounde* in the whiche Sathanas had "holden her *Bounden* xviii yere longe."

Diues and Pauper. 3d comm. cap. 14.

" Onely bodely deth may departe them, as ayenſt the *Bounde* of wed-
" loke. Gooſtly deth breketh that *Bounde*."

Diues and Pauper. 6th comm. cap. 7.

" God *Bonde* man to haue cure of woman in hyr myſchief."

Diues and Pauper. 6th comm. cap. 24.

" The moneye that thou hydeſt in the erthe in waſte is the raunſome
" of the pryſoners and of myſcheuous folke for to delyuere them out
" of pryſon and out of BOUNDES, and helpe them out of woo."

Diues and Pauper. 7th comm. cap. 12.

" He hath leffte us a ſacrament of his bleſſid body the whiche we are
" BOND to uſe religiouſly.

A Declaracion of Chriſte. By Johan Hoper. cap. 8.

" And I will make my *Band* wyth him,
" An euerlaſting *Band*,
" And wyth his future ſeede to come
" That euermore ſhall ſtande."

Geneſis. chap. 17. fol. 33. pag. 1.

" Siſter, proue ſuch a wife,
" As my thoughts make thee, and as my fartheſt *Band*
" Shall paſſe on thy approofe."

Antony and Cleopatra. pag. 352.

" Tell me, was he arreſted on a *Band*?
" Not on a *Band*, but on a ſtronger thing—a chain.
" I, Sir, the ſergeant of the *Band*, he that brings any man to anſwer it,
" that breakes his *Band*."

Comedy of Errors. pag. 94.

Bite.

"He *Bote* his lips
"And wringing with the fift to wrek himfelf he thought."

Vifion of P. Ploughman. paff. 6. fol. 21. pag. 2.

"Whan Adam of thilke apple *Bote,*
"His fwete morcell was to hote."

Gower. lib. 6. fol. 127. pag. 1. col. 2.

"Whan a mannes fone of Rome fholde be hanged, he prayed his fader "to kyffe hym, and he *Bote* of his faders nofe."

Diues and Pauper. 7th comm. cap. 7.

"The hart went about the table round, as hee went by other bordes "the white brachet *Bote* him by the buttocke and pulled out a peece."

Hiftorie of Prince Arthur. 1ft part. chap. 49.

"Bartopus was hanged uppon a galos by the wafte and armys, and "by hym a maftyfe or great curre dogge, the whyche as foon euer he "was fmytten, *Bote* uppon the fayde Bartopus, fo that in proceffe he "all to rent hym."

Fabian. fol. 156. pag. 2. col. 2.

"He frowned as he wolde fwere by cockes blode,
"He *Bote* the lyppe, he loked paffynge coye."

Skelton. pag. 68. (Edit. 1736.)

"The felfe fame hounde
"Might the confound
"That his own lord *Bote*
"Might bite afunder thy throte."

Skelton. pag. 224.

Cling.

CLING.

" And than the knyghtes dyde upon hym a cloth of ſylke whiche for
" haboundaunce of blode was ſo CLONGE to hym that at the pullynge of
" it was an hondred folde more payne to hym than was his ſcourgynge."

Nychodemus Goſpell. chap. 6.

DRINK.

" But with ſtronge wine which he DRONKE
" Forth with the trauaile of the daie
" Was DRONKE."

Gower. lib. 2. fol. 33. pag. 1. col. 1.

" And thus full ofte haue I bought
" The lie, and DRONKE not of the wyne."

Gower. lib. 3. fol. 52. pag. 1. col. 2.

" They nolde drinke in no maner wyſe
" No drinke, that *Dronke* might hem make."

Sompners Tale. fol. 43. pag. 1. col. 2.

" Noe *Dranke* wyne ſoo that he was *Dronke,* for he knewe not the
" myght of the wyne."

Diues and Pauper. 4th comm. cap. 1.

" Mylke newe mylked DRONKE faſtynge."

Caſtel of Helth. fol. 14. pag. 2.

FIND.

" Thus was the lawe deceiuable,
" So ferforth that the trouth *Fonde*
" Reſcous none."

Gower. lib. 2. fol. 37. pag. 1. col. 1.

P " Among

" Among a thoufande men yet *Fonde* I one
" But of all women *Fonde* I neuer none."

Marchauntes Tale. fol. 33. pag. 1. col. 2.

FLING.

" And made him blacke, and reft him al his fonge
" And eke his fpeche, and out at dore him *Flonge*
" Unto the dyuel."

Manciples Tale. fol. 92. pag. 2. col. 2.

" Matrons *Flong* gloues, ladies and maids their fcarffes."

Coriolanus. pag. 11.

" And Duncan's horfes
" Beauteous and fwift, the minions of their race;
" Turn'd wilde in nature, broke their ftalls, *Flong* out,
" Contending 'gainft obedience."

Macbeth. pag. 138.

FLY.

" And the fowles that *Flowe* forth"

Vifion of P. Ploughman. fol. 44. pag. 1.

" But this Neptune his herte in vayne
" Hath upon robberie fette.
" The *Brid* is *Flowe*, and he was let,
" The fayre maide is hym efcaped."

Gower. lib. 5. fol. 117. pag. 1. col. 2.

" But I dare take this on honde,
" If that fhe had wynges two,
" She wolde haue *Flowen* to hym tho."

Gower. lib. 5. fol. 104. pag. 1. col. 1.

" He

I

" He FLOWE fro us ſo ſwyfte as it had ben an Egle.

Nychodemus Goſpell. chap. 15.

GIVE.

" Hadde ſuffrid many thingis of ful manye lechis, and hadde *Goue*
" alle hir thingis, and hadde not profited eny thing."

Mark. chap. v. (V. 26.)

" Forſoth the traitour hadde *Goue* to hem a ſigne."

Mark. chap. xiv. (V. 44.)

" He ſeide to hem it is *Gouun* to you to knowe the miſterie, ether
" priuyte, of the rewme of God."

Mark. chap. iv. (V. 11.)

" Forſothe it ſhal be *Gouun* to him that hath."

Mark. chap. iv. (V. 25.)

" The kynge counſailed in the caſe,
" Therto hath *Youen* his aſſent."

Gower. lib. 1. fol. 14. pag. 1. col. 1.

" With that the kynge, right in his place,
" An erledome, whiche than of *Eſchete*
" Was late falle into his honde,
" Unto this knight, with rente and londe,
" Hath *Youe.*"

Gower. lib. 1. fol. 26. pag. 2. col. 2.

" Pallas whiche is the goddeſſe
" And wife to Mars, of whom proweſſe
" Is *Youe* to theſe worthy knightes."

Gower. lib. 5. fol. 117. p. 1. col. 1.

"The high maker of natures
"The worde to man hath *Youe* alone."

Gower. lib. 7. fol. 169. pag. 2. col. 2.

GLIDE.

"She GLODE forth as an adder doth."

Gower. lib. 5. fol. 105. pag. 1. col. 1.

"The vapour, whieh that fro the erthe GLODE
"Maketh the ſonne to ſeme ruddy and brode."

Squiers Tale. fol. 26. pag. 2. col. 1.

RING.

"If he maie perce hym with his tonge,
"And eke ſo loude his belle is *Ronge.*"

Gower. lib. 2. fol. 49. pag. 2. col. 2.

"The rynges on the temple dore they *Ronge.*"

Knyghtes Tale. fol. 8. pag. 2. col. 1.

"A fooles belle is ſoone *Ronge.*"

Rom. of the Roſe. fol. 145. pag. 1. col. 2.

"They wyll not ſuffre theyr belles be *Rongen* but they haue a certayn "moneye therfore."

Diues and Pauper, 7th comm. cap. 23.

"Be man or woman deed and doluen under claye, he is ſoone for- "geten and out of mynde paſſed a waye. Be the belles *Ronge* and the "maſſes *Songe* he is ſoone forgeten."

Diues and Pauper, 9. comm. cap. 12.

"The

" The great Macedon, that out of Perſie chaſed
" Darius, of whoſe huge power all Aſia *Rong*,
" In the rich arke Dan Homers rimes he placed,
" Who fained ieſtes of heathen princes *Song*."

Earl of Surreys Songes and Sonets. fol. 16. pag. 1.

" Than ſhall ye haue the belles *Rong* for a miracle."

Sir T. More's Works. A Dialogue &c. pag. 134.

Rive.

" And for diſpayre, out of his witte he ſterte
" And *Roue* hymſelfe anon throughout the herte."

Leg. of Good Women. Cleopatra. fol. 210. pag. 1. col. 2.

" Therewith the caſtle *Roue* and walls brake, and fell to the earth."

Hiſtorie of Pr. Arthur. 1ſt part. chap. 40.

" He *Roue* himſelfe on his owne ſword."

Hiſt. of Pr. Arthur. 1ſt part. chap. 42.

" The thick mailes of their halbeards they carued and *Roue* in ſunder."

Hiſt. of Pr. Arthur. 1ſt part. chap. 54.

" The boore turned him ſodainely and *Roue* out the lungs and the " heart of Sir Launcelots horſe, and or euer Sir Launcelot might get " from his horſe the boore *Roue* him on the brawne of the thigh up to " the huckle bone."

Hiſt. of Pr. Arthur. 3d part. chap. 17.

Shrink.

" Her lippes *Shronken* ben for age."

Gower. lib. 1. fol. 17. pag. 1. col. 1.

" Somtyme

"Somtyme ſhe conſtrayned and *Shronke* her ſeluen lyke to the com-
"men meſure of men: and ſomtyme it ſeemed that ſhe touched the
"heuen with the hight of her hed. And whan ſhe *houe* her heed hyer,
"ſhe perced the ſelfe heuen."

Chaucer. *Boecius*. boke 1. fol. 221. pag. 1. col. 1.

" Becauſe the man that ſtroue with him
" Did touch the hollow place
" Of Jacob's thighe, wherein hereby
" The *Shronken* Synewe was."

Geneſis. chap. 32. fol. 83. pag. 1.

" A nother let flee at the lorde Standley which *Shronke* at the ſtroke
" and fel under the table, or els his hed had ben clefte to the tethe: for
" as ſhortely as he *Shranke*, yet ranne the blood aboute hys eares."

Sir T. More. *Rycharde the thirde*. pag. 54.

Sing.

" And therto of ſo good meaſure
" He *Songe*, that he the beaſtes wilde
" Made of his note tame and milde."

Gower. *Prol*. fol. 7. pag. 1. col. 2.

" On whiche he made on nyghtes melody
" So ſwetely, that all the chambre *Rong*,
" And Angelus ad virginem he *Song*,
" And after that he *Songe* the kynges note."

Myllers Tale. fol. 12. pag. 1. col. 2.

" So loude *Sange* that al the woode *Rong*."

Blacke Knyght. fol. 287. pag. 2. col. 2.

" Some *Songe* loude, as they had playned."

Cuckowe and Nyghtingale. fol. 351. pag. 1. col. 1.

" For

"For here hath ben the leude cuckowe
"And *Songen Songes rather* than haſt thou."
Cuckowe and Nyghtyngale. fol. 351. pag. 1. col. 2.

"The Abbot Songe that ſame daye the hye maſſe."
Myracles of our Lady. page 7. (1530.)

"Euery note ſo *Songe* to God in the chirche is a prayeynge to God."
Diues and Pauper. 1ſt Comm. cap. 59.

"By this nygtyngale that ſyngeth ſoo ſwetely, I underſtande Cryſte,
"Goddes ſone, that *Songe* to mankynde *Songes* of endeles loue."
Diues and Pauper. 9th Comm. cap. 4.

"Which is *Song* yerly in the chirch."
Declaracion of Chriſte. By Johan Hoper. cap. 5. (1547.)

"If Orpheus had ſo play'd, not to be underſtood,
"Well might thoſe men have thought the harper had been wood;
"Who might have ſit him down, the trees and rocks among,
"And been a verier block than thoſe to whom he *Song*."
Poly-olbion. Song. 21.

SINK.

"They *Sonken* into hell."
Viſ. of P. Ploughman, paſſ. 15. fol. 72. pag. 2.

"And all my herte is ſo through *Sonke*."
Gower. lib. 6. fol. 128. pag. 1. col. 1.

"And wolde God that all theſe rockes blacke
"Were *Sonken* in to hell for his ſake."
Frankeleyns Tale. fol. 52. pag. 2. col. 2.

"His eyen drouped hole *Sonken* in his heed."
Teſt. of Creſeyde. fol. 202. pag. 2. col. 1.

"The

" The trees hath leaues, the *Bowes* done ſpread, new changed is the
" yere,
" The water brookes are cleane *Sonke* downe, the pleaſant banks
" appere."

Songes and Sonets by the Earle of Surrey &c. fol. 62. p. 2. (1587.)

" Our ſhip is almoſt *Sonke* and loſt."

Songes &c. by the Earle of Surrey, &c. fol. 91. pag. 2.

SLIDE.

" The ſword *Slod* downe by the hawberke behinde his backe."

Hiſt. of Prince Arthur. 1ſt. part. chap. 14.

" His ſword *Slode* down and kerued aſunder his horſe necke."

Hiſt. of P. Arthur. 2d part. chap. 59.

" In hys goynge oute of his ſhyp, and takying the land, hys one fote *Slode*, and that other *Stacke* faſte in the ſande."

Fabian. fol. 139. pag. 2. col. 1.

SLING.

" This Pandarus came leapyng in at ones
" And ſayd thus, who hath ben wel ybete
" To day with ſwerdes and *Slong* ſtones."

Troylus. boke 2. fol. 168. pag. 1. col. 1.

SPIN.

" O fatall ſuſtren, whiche or any clothe
" Me ſhapen was, my deſtyne me *Sponne*,
" So helpeth to thys werke that is *Begonne*."

Troylus. boke 3. fol. 176. pag. 2. col. 1.

"Or I was borne, my defteny was *Sponne*
"By Parcas fyfterne."

Blacke Knyght. fol. 300. pag. 1. col. 1.

"Thende is in hym or that it be *Begonne,*
"Men fayne the wolle whan it is wel *Sponne,*
"Doth that the clothe is ftronge and profitable."

Ballade to K. Henry 4. fol. 350. pag. 1. col. 1.

"If that thy wicked wife had *Sponne* the threade,
"And were the weauer of thy wo."

Songes and Sonets by the Earle of Surrey &c. fol. 93. pag. 2.

Spring.

"Out of the flint *Sjronge* the floud that folke and beaftes *Dronke.*"

Vifion of Pierce Ploughman, paff. 15. fol. 72. pag. 2.

"And thus is mankind or manhode of matrimony *Sprong.*"

Vif. of P. Ploughman, paff. 17. fol. 90. pag. 1.

"Tho might he great merueile fee
"Of euery toth in his degree
"*Sprong* up a knight with fpere and fhelde."

Gower. lib. 5. fol. 103. pag. 2. col. 2.

"Anone there *Sprong* up floure and gras."

Gower. lib. 5. fol. 106. pag. 1. col. 1.

"Thou fhalt eke confider al the caufes from whence they be *Sprong.*"

Tale of Chaucer. fol. 76. pag. 2. col. 2.

"Out of his graue *Spronge* a fayre lyly."

Myracles of our Lady. pag. 22. (1530.)

"From these three sonnes that Noah left,
"And others of their bloud,
"Haue *Spronge* all nacions on the earth."

Genesis, chap. 10. fol. 19.

"Happy it was that these heretiques *Spronge* up in his dayes."

Gardner's Declaration &c. fol. 25. pag. 1.

"With our new religion new logicke is *Sprong* furth of late."

Dr. Martin of Priestes unlawful Mariages. chapitre 5. pag. 52.

"Where loue his pleasant traines hath sowen
"Her beautie hath the fruites oppreft,
"Ere that the buddes were *Sprong* and blowen." fol. 3. pag. 2.
"Of lingring doubts such hope is *Sprong*."

Songes &c. by the Earle of Surrey &c. fol. 18. pag. 1.

"Wherupon newe war *Sprong* betwene them and us."

Epitome of the Title &c. (1547.)

"From whence all knightly deeds and brave atchievements *Sprong*."

Poly-olbion. Song 3.

Stick.

"Thei haue anone the coffre *Stoke*."

Gower. lib. 8. fol. 180. pag. 1. col. 2.

"This coffer in to his chamber is brought
"Whiche that thei finde faste *Stoke*."

Gower. lib. 8. fol. 180. pag. 2. col. 1.

"In the midest thereof was an anuile of steele, and therein STOOKE a
"faire sworde naked by the point."

Hist. of Prince Arthur. 1st part. chap. 3.

"There

" There to abyde *Stocked* in pryſon."
Lydgate. *Lyfe of our Lady*. boke 2. pag. 35. (1531.)

Sting.

" As thoughe he *Stongen* were to the herte."
Knyghtes Tale. fol. 2. pag. 1. col. 1.

" If cowe or calfe, ſhepe or oxe ſwel
" That any worme hath eaten or hem *Stonge*
" Take water of this wel."
Pardoners Prol. fol. 65. pag. 2. col. 1.

" I ſuffered to beten and bound, to be ſpateled and deſpyſed, to " be nayled to the croſſe, crowned with thornes, *Stongen* to the herte " with a ſpere."
Diues and Pauper. 8th comm. cap. 14.

" The fende which appered in the lyknes of an adder to Eue and " *Stange* her full euyl." *Diues and Pauper*. 10th Comm. cap. 3.

" With ſerpents full of yre
" *Stong* oft with deadly payne."
Songes &c. by the Earle of Surrey &c. fol. 84. pag. 1.

" Who ſo euer was *Stong* or venemyd with the poyſon of the ſerpentes, " if he lokyd upon the ſerpent of braſſe might be helyd."
Declaracion of Chriſte. By Johan Hoper. cap. 7.

" The people were *Stong* with ſerpentes."
Declaracion &c. cap. 7.

Stink.

" Badde wedes whiche ſomtime *Stonken*."
Teſtament of Loue. boke 1. fol. 313. pag. 1. col. 2.

Strike.

" Thou ſhalt ſtrike a ſtroke the moſt dolorous that euer man *Stroke*."
Hiſt. of Prince Arthur. 1ſt part. chap. 33.

" Drew out his ſword and *Strok* him ſuch a buffet on the helmet."
Hiſt. of Prince Arthur. 1ſt part. chap. 111.

" They laſhed together with their ſwords, and ſomtime they *Stroke* and
" ſomtime they foined."
Hiſt. of P. Arthur. 3d part. chap. 13.

" And when this man might not preuayle
" Jacob to ouerthrow,
" He Jacob *Stroke* under the thigh."
Geneſis. chap. xxxii. fol. 82. pag. 1.

" Frets call you theſe (quoth ſhe) Ile fume with them:
" And with that word ſhe *Stroke* me on the head."
Taming of a Shrew. pag. 216.

" Myſelfe am *Strooke* in yeeres I muſt confeſſe."
Taming of a Shrew. pag. 217.

" Ile haue an action of battery againſt him, if there be any law in
" Illyria: though I *Stroke* him firſt, yet it's no matter for that."
Twelfe Night. pag. 270.

" With endleſs grief perplext her ſtubborn breaſt ſhe *Strake*."
Poly-olbion. Song 7.

Swim.

" Sweare then how thou eſcap'dſt.
" *Swom* aſhore (man) like a ducke."
Tempeſt. pag. 10.

" You

"You neuer swom the Hellespont."
Two Gent. of Verona. Act 1. Sce. 1.

"Put myself to mercy of the ocean, and *Swom* to land."
B. and Fletcher. *Knight of Malta.*

"Fish under water
"Wept out their eyes of pearle, and *Swoom* blind after."
Camdens Remains. pag. 338.

SWING.

"The fiery Tibalt, with his sword prepar'd,
"Which, as he breath'd defiance to my eares,
"He *Swong* about his head, and cut the windes."
Romeo and Juliet. pag. 54.

SWINK.

"Some put hem to the ploughe, pleden full selde
"In settynge and sowynge *Swonken* full harde."
Vision of Pierce Ploughman, fol. 1. pag. 1.

"Thei had that thei han *Beswonke.*"
Gower. lib. 1. fol. 22. pag. 2. col. 2.

"Aleyn waxe wery in the dawning,
"For he had *Swonken* all the long nyght."
Reeues Tale. fol. 17. pag. 1. col. 2.

"Hast thou had sleen al nyght, or art thou *Dronke,*
"Or hast thou al nyght with some queen *Iswonke.*"
Manciples Prol. fol. 91. pag. 1. col. 2.

WILL.

Will.

" And ſaide, if that he might acheue
" His purpos, it ſhall well be *Yolde*,
" Be ſo that thei hym helpe *Woled*."

Gower. lib. 7. fol. 169. pag. 1. col. 2.

Wind.

" And with the clothes of hir loue
" She *Hilled* all hir bedde aboute.
" And he, whiche nothyng had in doute,
" Hir wimple *Wonde* aboute his cheke."

Gower. lib. 5. fol. 121. pag. 2. col. 1.

" Loue bounde hym in cradel and *Wonde* in cloutes ful poure."

Diues and Pauper. 10th comm. cap. 3.

Wit.

" For God it *Wote*, he ſatte ful ofte and *Songe*
" When that his ſhoe ful bitterly hym *Wronge*."

Wife of Bathes Prol. fol. 36. pag. 1. col. 2.

Wring.

" Hunger in haſt tho hent waſtour by the maw
" And *Wrong* him ſo bi the wombe, that his eies watred."

Viſion of Pierce Ploughman. paſſ. 7. fol. 33. pag. 2.

" For whiche he wept and *Wronge* his honde,
" And in the bedde the blody knyfe he *Fonde*."

Man of Lawes Tale. fol. 21. pag. 2. col. 1.

" So hard him *Wrong* of ſharpe deſyre the payne."
Troylus. boke 3. fol. 210. pag. 2. col. 2.

" And but it the better be ſtamped, and the venomous ieuſe out " *Wrongen*, it is lykely to enpoyſonen all tho that therof taſten."
Teſtament of Loue. boke 3. fol. 332. pag. 1. col. 1.

" To moche truſted I, wel may I ſayne,
" Upon your lynage, and your fayre tonge,
" And on your teares falſly out *Wronge*."
Chaucer. Phillis. fol. 209. pag. 1. col. 2.

" The dome of God is lykened to a bowe, for the bowe is made of " ii thynges, of a *Wronge* tree and ryght ſtrynge, &c. And as the " archer in his *Shetynge* taketh the *Wronge* tree in hys lyfte honde and " the ryght ſtrynge in his ryght honde, and draweth them atwynne &c."
Diues and Pauper. 8th comm. cap. 15.

" And then Sir Palomides wailed and *Wrong* his hands."
Hiſt. of P. Arthur. 2d part. chap. 73.

" And with my hand thoſe grapes I tooke
" That rype were to the ſhow:
" And *Wronge* them into Pharos cuppe
" And wyne therof did make."
Geneſis. chap. 40. fol. 100. pag. 1.

" Wiues *Wrong* their hands."
Songes &c. By the Earle of Surrey &c. fol. 89. pag. 1.

" Give me thoſe lines (whoſe touch the ſkilful ear to pleaſe)
" That gliding flow in ſtate, like ſwelling Euphrates,
" In which things natural be, and not in falſely *Wrong*;
" The ſounds are fine and ſmooth, the ſenſe is full and ſtrong."
Poly-olbion. Song 21.

" When

"When your ignorant poetafters have got acquainted with a ftrange
" word, they never reft till they have *Wrong* it in."

B. Jonfon. *Cynthia's Revels.* Act. 2. Sce. 4.

" Conuoy me, Sibyll, that I go not *Wrang*."

Douglas. Prol. of boke 6. pag. 158.

YIELD.

" And thus this tyranne there
" Beraft hir fuche thynge, as men feyne,
" May neuer more be Yolden ageyne."

Gower. lib. 5. fol. 114. pag. 1. col. 2.

" And glader ought his frendes be of his deth,
" Whan with honour *Yyolde* is up the breth."

Knyghtes Tale. fol. 11. pag. 2. col. 1.

" Ne had I er now, my fwete herte dere,
" Ben *Yolde*, iwis, I were nowe not here."

Troylus, boke 3. fol. 179. pag. 1. col. 1.

" The faid Charles fo fharply affauted the towne of Dam, that in fhorte
" proceffe after it was *Yolden* unto him."

Fabian. pag. 154.

" Yf an other mannes good be not *Yolden* ayen whan it may be *Yolden*,
" he that ftale it doth noo verry penaunce."

Diues and Pauper. 7th comm. cap. 12.

F.

Enough, Enough. Innumerable inftances of the fame may, I grant you, be given from all our antient authors. But does this import us any thing?

3 Surely

II.

Surely much: if it ſhall lead us to the clear underſtanding of the words we uſe in diſcourſe. For, as far as we "know not "our own meaning;" as far as "our purpoſes are not endowed "with words to make them known;" ſo far we "gabble like "things moſt brutiſh." But the importance riſes higher, when we reflect upon the application of words to Metaphyſics. And when I ſay Metaphyſics; you will be pleaſed to remember, that all general reaſoning, all Politics, Law, Morality and Divinity, are merely Metaphyſic.

F.

Well. You have ſatisfied me that *Wrong*, however written, whether *Wrang*, *Wrong*, or *Wrung* (like the Italian *Torto* and the French *Tort*) is merely the paſt tenſe (or paſt participle, as you chuſe to call it) of the verb *To Wring;* and has merely that meaning. And I collect, I think ſatisfactorily, from what you have ſaid, that

SONG—i. e. Any thing *Singed*, *Sang*, or *Sung*, is the paſt participle of the verb *To Sing:* as *Cantus* is of *Canere*, and *Ode* of *ἀείδω*. That

BOND } —however ſpelled, and with whatever *ſubaudition*
BAND } applied, is ſtill one and the ſame word, and is
BOUND } merely the paſt participle of the verb *To Bind.*

"As the cuſtome of the lawe hem BONDE." pag. 29.

"We ſhall this ſerpent from our BONDES chaſe." pag. 56.

" His power ſhall fro royalme to royalme
" The BONDES ſtratche of his royalte
" As farre in ſouth as any flode or any ſee." pag. 156.

" As the cuſtome and the ſtatute BANDE." pag. 99.

" And falſe goddes eke through his worchynge
" With royall might he ſhall alſo deſpiſe
" And from her ſees make hem to ariſe,
" And fro the BANDES of her dwellynge place
" Of very force dryue hem and enchace." pag. 155.

Lyfe of our Lady. By Lydgate. (1530.)

" Droue theim all out of the mayne lande into iſles the uttermoſt " BONDES of al Great Briteigne."

Epitome of the Kynges Title &c.

And that

BUNDLE—i. e. *Bondĕl*, *Bond-dæl*, is a compound of two participles *Bond* and dæl: i. e. a ſmall *part* or parcel *Bóund* up.

" Papiſtrie being an hereſie, or rather a BONDLE made up of an " infinite number of hereſies."

Warnyng agaynſt the dangerous Practiſes of Papiſtes. (1559.)

And that

BIT } BAIT } Whether uſed (like *Morſo*, *Morceau* or *Morſel*) for a ſmall piece, part, or portion of any thing; or for that part of a bridle (*imboccatura*) which is put into a horſe's mouth; or for that haſty refreſhment which man or beaſt takes upon a journey; or for that temptation which is offered by treachery to fiſh or fool; is but one word differently ſpelled, and is the paſt participle of the verb *To Bite*.

"BAITS, BAITS, for us to *bite* at."
Sejanus. Act. 2.

And that

BATTEL—(a term used at Eton for the small portion of food which, in addition to the College allowance, the collegers receive from their Dames,) is *Bat*-ðæl. And

BAT-FUL—(a favourite term of Drayton,) is a similar compound of the two participles *Bat* and *Full*.

"That brook whose course so BATFUL makes her mould."
Poly-olbion. Song 10.

"Of Bever's BATFUL earth, men seem as though to fain,
"Reporting in what store she multiplies her grain.
Poly-olbion. Song 13.

"There's scarcely any soil that fitteth by thy side,
"Whose turf so BATFUL is, or bears so deep a swath."
Poly-olbion. Song 21.

"Which for the BATFUL glebe, by nature them deny'd,
"With mighty mines of coal, abundantly are blest."
Poly-olbion. Song 23.

That

DRUNK—is the past participle of the verb *To drink*: and
STROKE—of the verb *To Strike*.

Still this is but a very scanty portion of participles passing for substantives from the verbs in English whose characteristic letter is I or Y.

H.

Scanty indeed, if these were all: especially if we include, as we ought to do, the numerous verbs which in the Anglo-saxon have the same characteristic letters. But I will produce enough to you; if you will promise me not to be tired with their abundance.

F.

That is more than I can possibly undertake; but I do engage to let you know it when it happens.

H.

THRONG—is the past participle of the verb *To Thring*. Þꞃinȝan-comprimere, constringere.

F.

Thring! Where is that word to be found in English?

H.

In the antient New Testament, in Gower, in Chaucer, in Douglas, and in all our old authors.

"He was THRONGUN of the cumpanye."

Luk. chap. viii. (V. 42.)

"And Ihesu seyth, who is it that touchide me? sotheli alle men "denyinge, Petir seide and thei that weren with him. Commaundour, "companyes THRYNGEN and tourmenten thee, and thou seist, who "touchide me."

Luk. chap. viii. (V. 45.)

"A naked

" A naked ſwerde the whiche ſhe bare
" Within hir mantell priuely,
" Betwene hir hondes ſodeinly
" She toke, and through hir herte it THRONGE."

Gower. lib. 7. fol. 171. pag. 2. col. 1.

" And ſodainly anon this Damyan
" Gan pullen up the ſmocke, and in he THRONGE
" A great tent, a thrifty and a longe."

Marchauntes Tale. fol. 33. pag. 2. col. 2.

" For there was many a birde ſingyng
" Throughout the yerde al THRINGYNG."

Romaunt of the Roſe. fol. 123. pag. 1. col. 1.

" But in his ſleue he gan to THRYNG
" A raſour ſharpe and wel byting."

Romaunt of the Roſe. fol. 155. pag. 2. col. 2.

" When Calcas knew this tretiſe ſhulde helde
" In conſiſtorie amonge the Grekes ſone
" He gan in THRINGE forthe with lordes olde
" And ſet hym there as he wont to done."

Troylus. boke 3. fol. 182. pag. 2. col. 2.

" But your glory that is ſo narowe and ſo ſtrayte THRONGEN into ſo
" lytel boundes."

Boecius. boke 2. fol. 230. pag. 1. col. 2.

" With blody ſperes reſted neuer ſtyl;
" But THRONG now here now there amonge hem bothe
" That euerich other ſlew, ſo were they wroth."

Annelida and Arcite. fol. 170. pag. 2. col. 2.

" But

"But of my diseafe me lyft now a whyle to fpeke, and to informe "you in what maner of blyffe ye haue me THRONG."

Teftament of Loue. boke 1. fol. 306. pag. 1. col. 2.

"What fhal I fpeke the care but payne, euen lyke to hel, fore hath "me affayled, and fo ferforthe in payne me THRONGE, that I leue my "tre is feer, and neuer fhal it frute forth bring."

Teftament of Loue. Boke 3. fol. 332. pag. 2. col. 1.

"Amang the men he THRANG, and nane him faw."

Douglas. booke 1. pag. 26.

"Remoif all drede, Troianis, be not agaft,
"Pluk up your hartis, and heuy thouchtis doun THRING."

Douglas. booke 1. pag. 30.

"The Grekis rufchand to the thak on hicht
"Sa thik thai THRANG about the portis all nycht,
"That like ane wall thay umbefet the yettis."

Douglas. booke 2. pag. 53.

"The rumour is, doun THRUNG under this mont
"Enceladus body with thunder lyis half *Bront.*"

Douglas. booke 3. pag. 87.

"All folkis enuiroun did to the coiftis THRING."

Douglas. booke 5. pag. 131.

"And euer his fchynand fwerd about him *Swang*
"Quhil at the laft in Volfcens mouth he THRANG."

Douglas. booke 9. pag. 292.

"And of hys inemys fum in clufit he,
"Reffauand al that THRANG to the entre:
"Ane full he was, and witles in ane thing,

"Persauit not Turnus Rutuliane king
"So violentlie THRING in at the yet."

Douglas. booke 9. pag. 304.

"The bustuous *Strake* throw al the armour THRANG."

Douglas. booke 10. pag. 334.

"The matrouns and young damysellis, I wys,
"That grete desire has sic thing to behald,
"THRING to the stretis and hie wyndois thik fald."

Douglas. booke 13. pag. 472.

"When Sir Launcelot saw his part goe to the worst, hee THRONG "into the thickest presse with a sword in his hand."

Historie of Prince Arthur. 2d part. chap. 127.

"Sir Launcelot THRANG in the thick of the presse."

Hist. of P. Arthur. 3d part. chap. 150.

"And so it hapt when Joseph came
"His brethren them amonge,
"They stript from him his partie coate
"And then with thrust and THRONG
"They cast him in an emptie pit."

Genesis. chap. 37. fol. 93. pag. 2.

STRONG—is the past participle of the verb *To String*. A STRONG man is, a man well *Strung*.

"Orpheus, whose sweet harp so musically STRONG,
"Inticed trees and rocks to follow him along."

Poly-olbion. Song 21.

"And little wanted, but a woman's heart
"With cries and tears had testified her smart;

"But inborn worth, that fortune can controul,
"New STRUNG, and ſtiffer bent her ſofter ſoul."

Sigiſmunda and Guiſcardo. By Dryden.

BOLD—is the paſt participle of the verb *To Build.*

BOLT—is the ſame.——You ſeem ſurpriſed: Which does not ſurpriſe me: becauſe, I imagine, you are not at all aware of the true meaning of the verb *To Build;* which has been much degraded amongſt us by impoſtors. There ſeems therefore to you not to be the leaſt ſhadow of correſponding ſignification between the verb and its participle. HUTS and HOVELS, as we have already ſeen, are merely things *Raiſed up.* You may call them habitations, if you pleaſe; but they are not *Buildings* (i. e. *Buildens*:) though our modern architects would fain make them paſs for ſuch, by giving to their feeble erections a ſtrong name. Our Engliſh word *To Build* is the Anglo-ſaxon Bylðan, to confirm, to eſtabliſh, to make firm and ſure and faſt, to conſolidate, to ſtrengthen; and is applicable to all other things as well as to dwelling places.

"Amyd the clois undar the heuin all bare
"Stude thare that time ane mekle fare altare,
"Heccuba thidder with hir childer for BEILD
"Ran all in vane and about the altare ſwarmes.
"Bot quhen ſhe ſaw how Priamus has tane
"His armour ſo, as thoucht he had bene ying;
"Quhat fuliche thocht, my wretchit ſpous and kinge,
"Mouis the now ſic wappynnis for to weild?
"Quhidder haiſtis thou? quod ſche, of ne ſic BEILD
"Haue we now myſter, nor ſic defendoris as the."

Douglas. booke 2. pag. 56.

And

And thus a man of confirmed courage, i. e. a confirmed heart, is properly ſaid to be a *Builded, Built*, or BOLD man; who, in the Angloſaxon, is termed Bẏlꝺ, Bẏlꝺeꝺ, Ᵹe-bẏlꝺ, Ᵹe-bẏlꝺeꝺ, as well as Balꝺ. The Angloſaxon words Bolꝺ and Bolꞇ, i. e. *Builded, Built*, are both likewiſe uſed indifferently for what we now call a *Building* (i. e. *Builden*) or ſtrong edifice.

BOLT, as we now apply it, is that by which a door, ſhutter, &c. is faſtened or ſtrengthened.

DROP—Any thing *Dripped;* the paſt participle of *To Drip.*

CHOP—Any thing *Chipped;* the paſt participle of the verb *To Chip.*

PLOT—i. e. *Plighted.* A *plighted* agreement; any agreement to the performance of which the parties have *plighted* their faith to each other.

> " Pilgrames and Palmers *Plyght* hem togyther
> " For to ſeke S. James and ſayntes at Rome."
>
> *Viſion of P. Ploughman.* fol. 1. pag. 2.

PLEDGE—i. e. *Pleght:* the paſt participle of the ſame verb *To Plight.* The thing *Plighted;* from the Angloſaxon verb Plihꞇan, Exponere vel objicere periculo; ſpondere, oppignerare.

SPOT } SPOUT } The paſt participle of the verb *To Spit*, A. S. Spiꞇꞇan. SPOT is the matter *Spitten, Spate*, or *Spitted:* and SPOUT is the place whence it was *Spitten* or *Spate.*

S SNOT

SNOT } Is the paſt participle of the verb *To Snite*, A. S.
SNOUT } ſnýtan, emungere, *To Wipe*. SNOT the matter *Snited* or wiped away. SNOUT the part *Snited* or wiped.

"He that SNITES his noſe, and hath it not, forfeits his face to "the king."

Ray's Proverbial Sayings. pag. 68.

	SHOT
	SHOTTEN
	SHUT
	SHUTTLE
	SHUTTLE cork
	SHOOT
	SHOUT
	SHIT
	SHITTEN
	SHITTLE
	SHEET
	SCOT
Italian	SCOTTO
French	ESCOT, ÊCOT
Italian	SCHIATTA
	SCOUT
	SCATES
	SKIT
	SKITTISH
Dutch	SCHEET
	SKETCH
Dutch	SCHETS
Italian	SCHIZZO
French	ESQUISSE
Latin	SAGITTA.

All theſe, ſo variouſly written, pronounced and applied, have but one common meaning: and are all the paſt participle, ſceat, of the Angloſaxon and Engliſh verb ſcýtan, ſcitan, *To Shite*, i. e. projicere, dejicere, to throw, to caſt forth, to throw out.

Under the article SHEET, Junius promiſed——"Variarum vocabuli "ſceat acceptionum exempla, Deo "vitam vireſque largiente, Lectori "ſuppeditabit lexicon noſtrum "Angloſaxonicum." But this has not been performed.

"About

" About me than my ſwerde I belt agane,
" And SCHOTE my lefte arme in my ſcheild all mete."

Douglas. booke 2. pag. 61.

" Syne tuke his wand, quhare with, as that thai tel,
" The pail ſaulis he cauchis out of hell,
" And uthir ſum thare gaith gan SCHETE ful hot
" Deip in the ſorouful griſle hellis *Pot.*"

Douglas. booke 4. pag. 108.

" All kynd defenſis can Troianis prouide,
" Threw ſtanis doun, and SHOTYS here and thare,
" At euery part or opin feniſter."

Douglas. booke 9. pag. 296.

" The archer SHETYNGE in this bowe is Cryſte."

Diues and Pauper. 8th comm. cap. 15.

" Eke Hanniball when fortune him OUTSHIT
" Clene from his reigne, and from all his entent."

Songes, &c. By the Earle of Surrey, &c. fol. 20. pag. 1.

" 'Tis one of thoſe odd tricks which ſorow SHOOTS
" Out of the minde."

Antony and Cleopatra. pag. 358.

" I ſhall heare abide the hourely SHOT
" Of angry eyes."

Cymbeline. p. 370.

" Another ſoul into my body SHOT."

B. and Fletcher. Act 1.

The French uſed formerly this ſame word in the ſame general meaning——" Les autres Nes qui nerent mie cele par

 " guenchies,

"guenchies, furent entrees en boche d'Auie; et ce eſt la, ou
"li Braz Sain Iorge CHIET en la grant mer."

Ville Hardhuin. Edit. 1601. pag. 18.

I have already ſaid, that it is common to all the verbs whoſe characteriſtic letter is I or Y, to form the paſt tenſe in this manner; and our anceſtors wrote it ad libitum, either with O, or A broad, or OU, or OO, or U, or I ſhort.

That a SHOT—from a gun, or bow, or other machine, means—ſomething *Caſt* or *Thrown* forth, needs neither inſtance nor explanation to perſuade you. But a SHOT window may require both.

"And forth he goth, ielous and amerous,
"Tyl he came to the carpenters hous,
"A lytel after the cockes had ycrowe,
"And dreſſed him by a SHOT wyndowe."

Myllers Tale. fol. 13. pag. 1. col. 1.

"Quharby the day was *Dawing* wele I knew;
"Bad bete the fyre, and the candyll alicht,
"Syne bliſſit me, and in my wedis dicht;
"Ane SCHOT wyndo unſchet any litel *On Char*."

Douglas. prol. to booke 7. pag. 202.

A SHOT window means a *projected* window, *thrown out* beyond the reſt of the front: What we now call a *Bow* window. And this was a very common method in our antient houſes (many of which ſtill remain;) and was a circumſtance worth the painting poet's notice; as affording a much better ſtation

8 for

for the ferenading Clerk Abfolon (whom I think I now fee) than that which Mr. Urry and Mr. Tyrwhitt affign to him *.

When Speed (in the *Two Gentlemen of Verona*, pag. 27.) fays to Launce—"Ile to the alehoufe with you prefently; where "for one SHOT of five pence, thou fhalt haue five thoufand "welcomes;"——What elfe does he fay, but that—For five pence *Caft down*, or, For one *Caft* of five pence, he fhall have five thoufand welcomes?

A SHOTTEN herring, is a herring which has *Caft* or *Thrown forth* its fpawn.

A SHOOT of a tree, (In Italian SCHIATTA †, which is the fame participle) is—That which the tree has *Caft forth*, or *Thrown* forth.

> "Quhare ftude ane wod, with SCHOUTAND bewis fchene."
>
> *Douglas.* boke 6. pag. 189.

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* Mr. Urry alters the Text to "SHOP" window.

Mr. Tyrwhitt retains SHOT window; but fays—"That is, I fuppofe, a "window that was SHUT."

† Ferrari derives SCHIATTA from "*Caudex, Caudico, Ciocco, Caudi-*"*cata,* Schiatta:" or from "*Scaturiendo:*" or from "*Scapus.*"—Menage difapproves thefe, and fays—"Crederei piutofto derivaffe da "*Planta, Exfplanta, Schianta, Schiatta.*" And, upon fecond thoughts, is fo well fatisfied with this latter derivation from *Planta*; that his *Crederei piutofto* is converted into—"*Ne viene al ficuro.*"

A SHOUT

A SHOUT (" a word, ſays Johnſon, of which no etymology is known") is no other than the ſame participle differently ſpelled, and applied to ſound *Thrown* forth from the mouth.

" The nobles bended as to Ioue's ſtatue, and the Commons made a " Shower and thunder, with their caps and SHOWTS."

Coriolanus. pag. 11.

" You SHOOT me forth in acclamations hyperbolical,
" As if I lou'd my little ſhould be dieted
" In prayſes."

Coriolanus. pag. 7.

" They threw their caps
" As they would hang them on the hornes o' th' moone,
" SHOOTING their emulation."

Coriolanus. pag. 2.

" UNSHOOT the noiſe that baniſh'd Martius;
" Repeale him."

Coriolanus. pag. 29.

SHUT and SHIT are alſo the paſt tenſe (and therefore paſt participle) of the verb *To Shite.* And though, according to the modern faſhion, we now write—*To Shut* the door—the common people generally pronounce it more properly and nearly to the original verb, and ſay—*To Shet* the door: Which means to *Throw* or *Caſt* the door to. But formerly it was otherwiſe written and pronounced: nor had a falſe delicacy proſcribed a very innocent and decent word, till affectation made it otherwiſe.

" Forſothe

" Forſothe bifore the faith cam, we weren kepte undur the lawe SHIT
" togidir in to that faith that was to be ſhewid. And ſo the lawe was
" oure litel maſtir in Criſt."

Galathies. chap. ii. (v. 23, 24.)

" Theſe han power of SHITTYNG heuen, that yt reyne not in the daies
" of her prophecie." *Apocalips*. chap. xi. (v. 6.)

" There Chriſt is in kingedome to cloſe and to SHIT,
" And to open it to hem, and heuens bliſſe ſhewe."

Viſ. of P. Ploughman. paſſ. 1. fol. 2. pag. 2.

" Marchaunts meten with him and made him abide
" And SHITTE hym in her ſhoppes to ſhewen her ware."

Viſ. of P. Ploughman. paſſ. 3. fol. xi. pag. 1.

" For there is none ſo lytel thyng
" So hyd ne cloſed with SHYTTYNG
" That it ne is ſene."

Rom. of the Roſe. fol. 127. pag. 2. col. 1.

" And the ſothfaſt garner of the holy grayne,
" As ſayth Guydo, was a mayde ſwete,
" In whome was SHYTTE, ſothely for to ſayne,
" The ſacred ſtore."

Lydgate. *Lyfe of our Lady*. pag. 128.

" For of her wombe the cloyſter virginall
" Was euer eliche bothe firſte and laſte
" Cloſed and SHYTTE, as caſtell pryncipall,
" For the holy ghoſte deuiſed it and caſte,
" And at bothe tymes SHYTTE as lyke faſte
" In her chyldynge no more through grace ybroke
" Than at her conceyuynge than it was unloke."

Lyfe of our Lady. pag. 210.

"Fader Joseph, ye knowe well that ye buryed the body of Jhesu,
"and, fader, ye knowe well that we SHYTTE you in prison, and we
"coude not fynde you therin, and therfore tell us what befell there.
"Then Joseph answered and sayd, Whan ye dyde SHYTTE me in the
"close pryson" &c.

Nychodemus Gospell. chap. 13.

"Than they lad them in to theyr synagoge, and whan they had
"SHYTTE the dores surely they toke theyr lawes &c."

Nychodemus Gospell. chap. 15.

"SHYTTE myghtely your gates with yren barres."

Nychodemus Gospell. chap. 15.

"All the gates and SHYTTYNGES with yren barres and boltes all to
"*Braste* in his holy comynge."

Nychodemus Gospell. chap. 16.

"Whan man or woman sholde pray, they sholde go in to theyr
"chambre and SHYTTE the dore to them. The dore that we sholde
"SHYTTE ben our fyue wyttes outwarde, to flee dystraccion."

Diues and Pauper. fyrste comm. cap. 54.

"She saye, that she hadde leuer to SHYTTE herselfe all quyck in the
"graue, than to harme eny soule that God made to his lykenesse."

Diues and Pauper. 10th comm. cap. 4.

"The yates of this cyte shall neuer be SHYTTE."

Diues and Pauper. 10th comm. chap. 11.

"Sometymes the mouth of the matrice is so large and ample that it
"cannot conueniently SHYTTE itselfe together, nether contayne the
"feture or conception."

Byrth of Mankynde, fol. 41. pag. 1.

"And

" And holding out her fyngers, SHYTTING together her hand, &c."
Byrthe of Mankynde, fol. 51. pag. 1.

" The woman fealeth her matrice verye faſtelye enclofed and SHYTTE,
" in fo muche &c."
Byrthe of Mankynde, fol. 84. pag. 2.

" The foure fayde Biſhoppes denounced kynge Ihon with his realme
" of Englande accurfed, and SHITTE faſte the doores of the churches."
Fabian. pag. 28.

" That boke whiche as ſainct Iohan faith in the Apocalyps is fo SHYT
" with vii clapfes, that it cannot be opened but by the lambe, that whan
" he SHYTTETH, then can no man open it, and whan he openeth it,
" than can no man SHYT it."
Sir T. Mores Workes. *A Dialogue &c.* 1ſt boke. pag. 111.

" The temple of Chriſt is mans harte, and God is not included nor
" SHIT in any place."
Sir T. Mores Workes. *A Dialogue &c.* pag. 122.

" Goddes determinacions be hydden frome us, and euery wyndowe
" SHYT up, where we myghte pere into them."
Gardeners Declaration againſt Ioye. fol. 45. pag. 2.

" His difciples knew not how he entryd, the dores being SHIT."
A Declaration of Chriſte. By Iohan Hoper. cap. 8.

I do not know that it is worth while; but it can do no harm to notice, that the expreſſion of—getting SHUT of a thing—means—to get a thing THROWN off or *Caſt* from us. And that a Weaver's SHUTTLE or SHITTLE (*Shut-del*, *Shit-del*) means a ſmall inſtrument SHOT, i. e. *Thrown* or *Caſt*.

> "An honeſt weaver, and as good a workman
> "As e'er SHOT SHUTTLE."
>
> B. and Fletcher. *The Coxcombe.* pag. 334.

A SHUTTLE-cork or SHITTLE-cork has the ſame meaning. i. e. A cork *Thrown* or *Caſt* (backward and forward.)

SHEET, (whether a SHEET for a bed, a SHEET of water, a SHEET of lightning, a SHEET anchor, &c.) is alſo the ſame participle ſceat.

What we now write SHEET anchor was formerly written SHOT anchor.

> "Certaine praiers ſhoulde ther be ſayd: and thys was againſt the "Stone the very SHOTE anker."
>
> Sir T. Mores Workes. *A Dialogue &c.* 2d boke. pag. 195.

> "Thei runne to the hereſie of the Donatiſtes as to a SHOOTE anker."
>
> *Traictiſe of the pretenſed Marriage of Prieſtes.* chap. 2.

But, beſides the above different ways of writing and pronouncing this ſame participle, as with other verbs; we have, with this verb, another ſource of variation. The Angloſaxon ſc was pronounced both as SH and as SK. The participle therefore of ſcitan, upon that account, aſſumes another apparently different form: and this different pronunciation (and conſequently different writing) has given us SCOT, SCOUT, SCATE, and SKIT.

SCOT and SHOT are mutually interchangeable. They are merely one and the ſame word, viz. the Angloſaxon ſceat, the paſt

paſt participle of ꞅcitan; the ꞅc being differently pronounced. Scot free, scot and lot, Rome-scot, &c. are the ſame as shot free, shot and lot, Rome shot &c.

The Italians have (from us) this ſame word scotto, applied and uſed by them for the ſame purpoſe as by us. Dante uſes it in his *Purgatory*: and is cenſured for the uſe of it, by thoſe who, ignorant of its meaning, ſuppoſed it to be only a low, tavern expreſſion; and applicable only to a tavern reckoning. And from this Italian scotto the French have their Eſcot, Ecot, employed by them for the ſame purpoſe.

This word has extremely puzzled both the Italian and French etymologiſts. Its uſe and application they well knew: they could not but know: It was—"L'argent *jetté* ſur la table de "l' hôte, pour prix du repas qu' on a pris chez lui."—But its etymology, or the real ſignification of the word, taken by itſelf, (which alone could afford the reaſon why the word was ſo uſed and applied) intirely eſcaped them. Some conſidered that, in a tavern, people uſually pay for what they have *eaten*: theſe therefore imagined that scotto might come from *Excoctus* of *Coquere*; and that it was uſed for the payment of *Excoctus cibus*. *Excocto*, *Eſcotto*, *Scotto*.

Others conſidered that men did not always *eat* in a tavern; and that their payment, though only for wine, was ſtill called scotto. Theſe therefore fixed upon a common circumſtance, viz. that, whether eating or drinking, men were equally forced or compelled to pay the reckoning: they therefore ſought for the etymology in *Cogere* and *Excogere*. *Coacto*, *Excoacto*, *Excocto*, *Excotto*, *Scotto*.

Indeed, if the derivation must necessarily have been found in the Latin, I do not know where else they could better have gone for it. But it is a great mistake, into which both the Italian and Latin etymologists have fallen, to suppose that all the Italian must be found in the Latin, and all the Latin in the Greek: for the fact is otherwise. The bulk and foundation of the Latin language is Greek; but great part of the Latin is the language of our northern ancestors, grafted upon the Greek. And to our northern language the etymologist must go, for that part of the Latin which the Greek will not furnish: and there, without any twisting or turning or ridiculous forcing and torturing of words, he will easily and clearly find it. We want therefore the testimony of no historians to conclude that the founders of the Roman state and of the Latin tongue came not from Asia, but from the North of Europe. For the language cannot lye. And from the language of every nation we may with certainty collect its origin. In the same manner; even though no history of the fact had remained; and though another Virgil and another Dionysius had again, in verse and prose, brought another Æneas from another Troy to settle modern Italy, after the destruction of the Roman government; yet, in spite of such false history, or silence of history, we should be able, from the modern language of the country (which cannot possibly lye) to conclude with certainty that our northern ancestors had again made another successful irruption into Italy, and again grafted their own language upon the Latin, as before upon the Greek. For all the Italian, which cannot be easily shewn to be Latin, can be easily shewn to be our Northern language.

It would therefore, I believe, have been in some degree useful to the learned world; if the present system of this country

"again made another." [illegible]

country had not, by a

that virtuous and harmleſs good man, Mr. Gilbert Wakefield. For he had, ſhortly before his death, agreed with me to undertake, in conjunction, a diviſion and ſeparation of the Latin tongue into two parts: placing together in one diviſion all that could be clearly ſhewn to be Greek; and in the other diviſion, all that could be clearly ſhewn to be of Northern extraction. And I cannot forbear mentioning to you this circumſtance; not to revive your grief for the loſs of a valuable man who deserved

but becauſe, he being dead and I ſpeedily to follow him, you may perhaps excite and encourage ſome other perſons more capable to execute a plan, which would be ſo uſeful to your favourite etymological amuſement. I ſay, *you* muſt encourage them: for there appears no encouragement in this country at preſent

which ſwarm amongſt us as numerouſly as our volunteers

with this advantage, that none of the former

are ever rejected on account of their principles.

Good God! This country

!——What cannot an

atchieve! America,

Corſica, Hanover, with all our antient dependents, friends and allies

And in how ſhort a time! And the inhabitants of this little

Iſland (the only remaining ſpot)

Beſieged collectively by France from without :-

in his houſe by ſwarms of

whilſt his growing rents, like the goods of an inſolvent trader, are

in the hands of his who now ſuddenly find that they too have a new and additional rent, beyond their agreement, to pay to a new and unforeſeen landlord.

F.

Turn your thoughts from this ſubject. Get out of the way of this vaſt rolling maſs, which might eaſily have been ſtopped at the verge of the precipice; but muſt now roll to the bottom. Why ſhould it cruſh you unprofitably in its courſe?

H.

"Ever right, Menenius. Ever, Ever."

A SCOUT has been ſuppoſed, in ſome manner (but it is not attempted to be ſhewn in what manner) to belong to the verb *Ecouter*, *Eſcouter*, auſcultare, *To Liſten:* and this, merely becauſe of a reſemblance in the ſound and letters of that verb. But is *liſtening* the uſual buſineſs of a SCOUT? Are his ears all, and his eyes nothing? Is he no good SCOUT who returns with intelligence of what he has ſeen of the enemy, unleſs he has likewiſe overheard their deliberations? Is an *Out*-SCOUT at Cricket *ſent* to a diſtance, that he may the better liſten to what is paſſing? A SCOUT means (ſubaud, ſome one, any one) SENT out,

out, Say before an army, to collect intelligence by any means: but, I ſuppoſe, by his eyes rather than by his ears; and to give notice of the neighbourhood or poſition &c. of an enemy. SENT out, (which I have here employed, becauſe it is the word moſt uſed in modern diſcourſe) is equivalent to *Thrown* or *Caſt*. The Angloſaxon Senꝺan was uſed indifferently for ꞅcıꞇan: and SEND, in old Engliſh, for *Thrown* or *Caſt*. In the ninth chapter of St. Mark, verſe 22. our modern tranſlation ſays——" Oft " times it hath *Caſt* him into the fire and into the waters." Which our Old Engliſh tranſlation renders——" Ofte he hath " SENTE him bothe in to fier and in to watir." And the Angloſaxon has it—" Ðe hẏne ȝelomlıce on ƿẏꞃ anꝺ on ƿæꞇeꞃ ꞅenꝺe." But the plaineſt inſtance I can recollect of the indifferent uſe of SEND and *Caſt* or *Thrown*, is in the 12th chapter of Mark.— " And Iheſu ſittinge ayens the treſorie bihelde hou the cum- " pany *Caſtide* money into the treſorie: and many riche men " *Caſtiden* manye thingis. Sotheli whanne a pore widewe " hadde come, ſhe SENTE twey mynutis, that is, a ferthing. " And he clepinge togidre hiſe diſciplis, ſeide to hem; treuly " I ſeie to you, for this pore widewe SENTE more than alle " men that SENTEN in to the treſorie: for alle SENTEN of " that thing that was plenteuoſe to hem: ſotheli this SENTE " of hir pouert, alle thingis that ſhe hadde, al hir lyflode."

" And Jeſus ſat over againſt the treaſury, and beheld how " the people CAST money into the treaſury; and many that " were rich CAST in much. And there came a certain poor " widow, and ſhe THREW in two mites, which make a farthing. " And he called unto him his diſciples, and ſaith unto them, " Verily I ſay unto you, that this poor widow hath CAST more " in,

"in, than all they which have caſt into the treaſury. For all "they did CAST in of their abundance; but ſhe of her want "did CAST in all that ſhe had, even all her living."

As a WRIT, the paſt participle of *To Write*, means (ſubaud. ſomething) *Written;* ſo a SKIT, the paſt participle of ꞅcıꞇan, means (ſubaud. ſomething) *Caſt* or *Thrown*. The word is now uſed for ſome jeer or jibe or covered imputation *Thrown* or *Caſt* upon any one. The ſame thing in jeſting converſation is alſo called a *Fling*. But, as the practice itſelf has long been baniſhed from all liberal ſociety, ſo the word is not eaſily to be found in liberal writings: and I really cannot recollect an inſtance of its uſe. But the adjective SKITTISH, applied to a horſe or jade of any kind, is common enough.

The Dutch *Scheet*, peditus, is the ſame participle, and means merely (ſubaud. Wind) *Caſt out.*

Our Engliſh word *Sketch*, the Dutch *Schets*, the Italian *Schizzo*, and (though farther removed) the French *Eſquiſſe*, are all the ſame participle. And, beſides the application ſtill common to all thoſe languages, viz. "ſpezie di diſegno non "terminato;" The Italians likewiſe apply *Schizzo* very properly to—"Quella macchia di fango, d'acqua, o d'altro liquore che "viene dallo *Schizzare*:" any *ſpot* of dirt, or water, or other liquor ſpirted out upon us.

The Latin *Sagitta* (pronounce *Saghitta*) is likewiſe this ſame participle SKIT, with the Latin terminating Article A: and it means (ſubaud. ſomething) *Caſt, Thrown*, i. e. *Shot*. *Skit, Skita,*

Sakita, *Sagita*: (The earlier Romans never doubled their letters.) And *Sagitta* comes not (as Isidorus, C. Scaliger, Caninius, Nunnesius and Vossius dreamed) from *sagaci ictu*, or σαγμα, or ακιδος, or σαγη *.

SOP
SOUP
SUP
SIP } Are the past participle of the Anglosaxon and English verb Sipan, *To Sip*, sorbere, macerare.

KNOT
KNIGHT
NET } Are the past participle of Cnyttan, *To Knit*, nectere, alligare, *attacher*.

> " To by a bell of brasse or of bryght syluer
> " And *Knyt* it on hys coller."
>
> *Vision of P. Ploughman.* fol. 3. pag. 2.

> " I would he had continued to his country
> " As he began, and not UNKNITTE himselfe
> " The noble KNOT he made."
>
> *Coriolanus.* pag. 20.

> " Ile have this KNOT KNIT up tomorrow morning."
>
> *Romeo and Juliet.* pag. 71.

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* " SAGITTAM, a *sagaci ictu*, hoc est, *veloci ictu*, ita appellari scribit " Isidorus. Cæsar Scaliger putat a σαγμα, eliso M, fieri *saga*; unde " *Sagitta*. Angelus Caninius et Petrus Nunnesius aiunt venire ab " obliquo ακιδος, præmisso S. Sane vel hoc verum est; vel est *Sagitta* a " Σαγη. Ut omnino σαγης nomine contineantur *Omnia armorum* " *genera*." Vossius.

"So often ſhall the KNOT of us be call'd
"The men that gaue their country Liberty."
Julius Cæſar. pag. 119.

KNIGHT—is Cnyꞇ, Un attaché.

"And KNITTE, upon concluſion,
"His argument in ſuche a forme
"Whiche maie the pleyne trouth enforme."
Gower. lib. 7. fol. 149. pag. 2. col. 1.

"Ye knowe eke howe it is your owne KNIGHT."
Troylus. boke 3. fol. 177. pag. 2. col. 1.

"Yf it were lefull to ſyngell man and ſyngell woman to medle "togydre and gendre, God hadde made matrymonye in vayne, and "there wolde no man KNITTE hym undepartably to ony woman."
Diues and Pauper. 6th comm. cap. 3.

"In all places I ſhall bee my lady your daughters ſeruant and KNIGHT "in right and in wrong."
Hiſtorie of Prince Arthur. 2d part. chap. 12.

"O, find him, giue this ring to my true KNIGHT."
Romeo and Juliet. pag. 66.

NET—is (ſubaud. ſomething) *Knitted.*

"Thei ben to gether KNET."
Gower. lib. 7. fol. 142. pag. 1. col. 1.

"The goodlyhede or beaute which that kynde
"In any other lady had yſette
"Cannot the mouhtenance of a gnat unbynde

"About

"About his hert, of al Cresseydes nette
"He was so narowe ymashed and YKNETTE.
Troylus. boke 3. fol. 181. pag. 2. col. 2.

SLOP
SLOPE } Are the past participle of ꞅlıpan, *To Slip.*
SLIP

SLIT
SLOT } —Fissura pedis cervini, is the past participle of ꞅlıtan, findere, *To Slit.*

"Here's Little John hath harbour'd you a Deer,
"I see by his tackling. And a hart of ten,
"I trow he be, Madam, or blame your men:
"For by his SLOT, his entries, and his port,
"His frayings, fewmets, he doth promise sport
"And standing 'fore the dogs."
Sad Shepherd. Act 1. Sce. 1.

"Where harbor'd is the hart; there often from his feed
"The dogs of him do find; or thorough skilful heed,
"The huntsman by his SLOT, or *breaking earth,* perceives
"Where he had gone to lodge."
Poly-olbion. Song 13.

WHORE—Is the past participle of hyꞃan, *To Hire.* The word means simply (subaud. some one, any one) *Hired.* It was formerly written without the w. How, or when, or by whom, the w was first absurdly prefixed, I know not.

"Treuli I sey to you, for pupplicans and HOORIS shulen go bifore "you in to the rewme of God. For John came to you in the wey of "right-

"rightfulneſſe, and ye bileuyde not to hym; but pupplicans and "HOORIS bileuiden to him."

Mattheu. chap. xxi.

"This thi ſone whiche deuouride his ſubſtaunce with HOORIS."

Luk. chap. xv.

"Takynge membris of Criſt, ſhal I make membris of an HOORE."

1 *Corinthies.* chap. vi.

"Bi feith Raib HOOR periſhide not."

Hebrewes. chap. xi.

"Alſo forſothe and Raib HOORE, wher ſhe was not iuſtified of werkis."

James. chap. ii.

"I ſhal ſhewe to thee the dampnacion of the great HORE."

Apocalyps. chap. xvi.

"The watris that thou haſt ſeyn where the HORE ſittith, ben pupplis, "folkis and tungis or langagis. Theſe ſhulen hate the fornycarie "or HOORE."

Apocalips. chap. 17.

"Shal I make the membres of Chriſt, partes of the HORES bodye."

Detection of the Deuils Sophiſtrie. fol. 96. pag. 2.

"In confirmation of this explanation of the word (though it needs none, for it is in the regular and uſual courſe of the whole language) we have the practice of other languages: which, on the ſame ſcore, give the ſame denomination to the ſame thing. Thus, as Voſſius has well obſerved, *Meretrix* in Latin is ſo denominated a *Merendo;* and Πορνος, Πορνη, in Greek, *α* Περναω (quod *α* Περαω) vendo.

Am

F.

Am I then to underſtand that all the other words of reproach (ſo numerous and diſſimilar) which are caſt upon unchaſte women, have a ſimilar etymology? And that all thoſe denominations (*Harlot, Proſtitute, Concubine, Wench, Trull, Punk, Drab, Strumpet*) have alſo a reference to *Sale* and *Hire?*

H.

Not ſo. In one reſpect they have all a reſemblance; inaſmuch as they are all paſt participles; but they do not all relate to the circumſtance of *Sale* or *Hire*, as WHORE and HARLOT do.

HARLOT—I believe with Dr. Th. Hickes, is merely *Horelet*, the diminutive of HORE. The word was formerly applied (and commonly) to a very different ſort of *Hireling*, for that is all which it means, to Males as well as Females. In *Troylus and Creſſida*, Therſites tells Patroclus,

> " Thou art thought to be Achilles male VARLOT.
> P. " Male VARLOT, you rogue, What's that?
> Th. " Why his maſculine WHORE."

VARLET } VALET } The antient VARLET and the modern VALET for *Hireling*, I believe to be the ſame word as HARLOT; the aſpirate only changed to V, and the R, by effeminate and ſlovenly ſpeech, ſuppreſſed in the latter: as *Lord*, by affectation, is now frequently pronounced *Lod* or *Lud*.

You

F.

You do not ſurely produce to me theſe words of Therſites, to ſhew that HARLOT was applied to males as well as to females: for they contain an infamous charge againſt Patroclus, and intended to give him a female appellation and office.

H.

Agreed. But they ſhew that VARLOT and WHORE were ſynonimous terms. For the common application of HARLOT to men, merely as perſons receiving wages or hire, I muſt produce other inſtances.

"He was a gentel HARLOT and a kynde
"A better felowe ſhulde a man nat fynde."
Prologues. The Sompnour.

"Ye: falſe HARLOT (quod the Miller) haſte.
"A falſe traytour, falſe clerke (quod he)
Reues Tale. fol. 17. pag. 1. col. 2.

"A ſturdy HARLOT went hem ay behynde
"That was her hoſtes man, and bare a ſacke."
Sompners Tale. fol. 42. pag. 2. col. 1.

"Suche HARLOTTES ſhul men diſclaunder."
Plowmans Tale. fol. 94. pag. 2. col. 2.

"Falſe Semblant (quod Loue) in thys wyſe
"I take the here to my ſeruyce, &c.
"My kyng of HARLOTES ſhalt thou be."
Rom. of the Roſe. fol. 149. pag. 1. col. 1.

"The

" The biſſy knapis and VERLOTIS of his ſtabil
" About thaym ſtude."

Douglas. booke 12. pag. 409.

" This day (great duke) ſhe ſhut the doores upon me,
" While ſhe with HARLOTS feaſted in my houſe."

Comedy of Errors. pag. 98.

" The HARLOT-king is quite beyond mine arme."

Winters Tale. pag. 234.

V. " Let not your too much wealth, Sir, make you furious.
Corb. " Away thou VARLET.
V. " Why, Sir?
Corb. " Doſt thou mock me?
V. " You mock the world, Sir. Did you not change Wills?
Corb. " Out, HARLOT."

Volpone. The Fox. Act 2. Sce. 6.

" It is written in Solinus de mirabilibus mundi, that in the Iſland of " Sardinia there is a well; whereof if a true man doe drinke, his eie " ſight ſtraight waie waxeth cleere; but if a falſe HARLOT doe but ſup of " it, hee waxeth ſtarke blinde out of hande, although hee did ſee neuer " ſo well before."

Wilſon upon Uſurie. fol. 186.

PROSTITUTE }
CONCUBINE } Need no explanation.

WENCH—is the paſt participle of *Wincian*, *To Wink.* i. e. One that is *Winked at*; and, by implication, who may be had by a nod or a *Wink.* Obſerve, that great numbers of words in Engliſh are written and pronounced indifferently with CH or K. As *Speak* and *Speech*, *Break* and *Breach*, *Seek* and *Seech*, *Dike* and

and *Ditch*, *Drink* and *Drench*, *Poke* and *Pouch*, *Stink* and *Stench*, *Thack* and *Thatch*, *Stark* and *Starch*, *Wake* and *Watch*, *Kirk* and *Church*, &c.

TRULL.

" I ſcar'd the dolphin and his TRULL."
1ſt Part Henry 6. pag. 102.

" Only th' adulterous Anthony, moſt large
" In his abhominations turnes you off,
" And giues his potent regiment to a TRULL."
Antony and Cleopatra. pag. 354.

" Amyddis Itale, under the hillis law,
" Thare ſtandis ane famous ſtede wele beknaw,
" That for his brute is namyt in mony land,
" The vale Amſanctus hate, on ather hand
" Quham the ſydis of ane thik wod of tre
" Cloſis all derne with ſkuggy bewis hie:
" Ane routand burn amydwart therof rynnis,
" Rumland and ſoundand on the craggy quhynnis:
" And eik forgane the brokin brow of the mont
" Ane horribill caue with brade and large front
" Thare may be ſene ane THROLL, or aynding ſtede
" Of terribill Pluto fader of hel and dede,
" Ane rift or ſwelth ſo griſlie for to ſe,
" To Acheron reuin doun that hellis ſye,
" Gapand with his peſtiferus goule full wyde."
Douglas. boke 7. pag. 227.

" Eſt locvs, Italiæ in medio ſub montibus altis,
" Nobilis, et fama multis memoratus in oris,
" Amſancti valles: denſis hunc frondibus atrum

" Urget

2

"Urget utrinque latus nemoris, medioque fragoſus
"Dat ſonitum ſaxis et torto vortice torrens:
"Hic ſpecus horrendum, et ſævi ſpiracula Ditis
"Monſtrantur: ruptoque ingens Acheronte vorago
"Peſtiferus aperit fauces."

Trull, applied to a woman, means *perforata*. Ðẏꞃel, Ðẏꞃl; the paſt participle of the Angloſaxon verb Ðẏꞃlian, perforare. And as Ðẏꞃlian or Ðiꞃlian, by a very common tranſpoſition of R, is in Engliſh *Thrill*; ſo the regular paſt participle of Ðiꞃlian, viz. Ðẏꞃl or Ðuꞃl, is become the Engliſh THROLL, *Thrul*, or TRULL.

"All were they ſore hurte, and namely one
"That with a ſpere was *Throuled* his breſt bone."

Knyghtes Tale. fol. 9. pag. 2. col. 2.

"He coude hys comynge not forbeare,
"Thoughe he him *Thrylled* with a ſpeare."

Rom. of the Roſe. fol. 156. pag. 2. col. 2.

"So *Thyrled* with the poynt of remembraunce
"The ſwerde of ſorowe."

Complaynt of Annelyda. fol. 272. pag. 2. col. 1.

"Howe that Arcite, Annelyda ſo ſore
"Hath *Thrilled* with the poynt of remembraunce."

Complaynt of Annelyda. fol. 273. pag. 1. col. 2.

"The ſpeare alas, that was ſo ſharpe withal
"So *Thrilled* my herte."

Mary Magdaleyne. fol. 336. pag. 1. col. 2.

" But wel I wot the ſpeare with euery nayle
" *Thirled* my ſoule."

Mary Magdaleyne. fol. 336. pag. 2. col. 1.

PUNK.

" She may be a PUNCKE: for many of them are neither maid, widow, " nor wife."

Meaſure for Meaſure. pag. 81.

" Squiring PUNCK and *Puncklings* up and down the city."

B. and Fletcher. *Martial Maid.*

PUNK is the regular paſt participle of Pẏnȝan, pungere: and it means (ſubaud. a female) *Pung* or *Punc.* i. e. *Puncta.*

" Lo, he cometh with cloudis, and ech ige ſhal ſee him, and thei " *pungiden* or prickiden hym."

Apocalips. chap. i.

" Behold, he cometh with clouds, and every eye ſhall ſee him, and " they alſo which *pierced* him."

Revelation. chap. i. verſe 7.

DRAB—Is the paſt participle of DREIFAN, ejicere, expellere.

" They ſay he keepes a Troyan DRAB, and uſes the traitour Chalcas " his tent."

Troylus and Creſſida.

Therſites here gives Creſſida the appellation of DRAB, with peculiar propriety: for, according to his ſlanderous ſpeech, who never omitted a circumſtance of reproach, ſhe was ſo in

8 more

more ſenſes than one. She was Dꞃabbe, as *fæces* (for ſo our anceſtors applied this participle): and ſhe was Dꞃab and Troyan Dꞃab, as being expelled and an *Out-caſt* from Troy.

Strumpet—i. e. *Stronpöt*; a compound of two Dutch participles. Which, being Dutch, let Caſſander and his aſſociate explain.

F.

Speaking of *Varlets*, you mentioned the word lord. That word is not yet become quite an opprobrious term, whatever it may be hereafter: which will depend intirely upon the conduct of thoſe who may bear that title, and the *means* by which it may uſually be obtained. But what does the word mean? For I can never believe, with Skinner, that it proceeds from—"Dlaꝼ, panis et *Ford* (pro *Afford*) ſuppeditare: quia ſcilicet multis panem largitur, i. e. multos alit." * For the animal we have lately known by that name is intirely of a different deſcription.

H.

You know, it was antiently written Dlaꝼoꞃd; and our etymologiſts were miſled by Dlaꝼ, which, as they truly ſaid, certainly

* Lord, ab A. S. Dlaꝼoꞃd, poſtea Loueꞃd, Dominus: hoc a Dlaꝼ, panis, et *Ford* pro *Affórd* ſuppeditare. Quia ſc. dominus, i. e. nobilis multis panem largitur, i. e. multos alit." *Skinner.*

Junius and Verſtegan concur with this derivation; though Junius acknowledges a difficulty—" quoniam nuſquam adhuc incideram in vo-" cabulum A. Saxonicum, quod reſponderet Angl. *Afford.*"

 means

" But wel I wot the ſpeare with euery nayle
" *Thirled* my ſoule."

Mary Magdaleyne. fol. 336. pag. 2. col. 1.

PUNK.

" She may be a PUNCKE: for many of them are neither maid, widow, " nor wife."

Meaſure for Meaſure. pag. 81.

" Squiring PUNCK and *Puncklings* up and down the city."

B. and Fletcher. *Martial Maid.*

PUNK is the regular paſt participle of Pẏnᵹan, pungere: and it means (ſubaud. a female) *Pung* or *Punc.* i. e. *Punƈta.*

" Lo, he cometh with cloudis, and ech ige ſhal ſee him, and thei " *pungiden* or prickiden hym."

Apocalips. chap. i.

" Behold, he cometh with clouds, and every eye ſhall ſee him, and " they alſo which *pierced* him."

Revelation. chap. i. verſe 7.

DRAB—Is the paſt participle of ᴅʀᴇꜰᴀɴ, ejicere, expellere.

" They ſay he keepes a Troyan DRAB, and uſes the traitour Chalcas " his tent."

Troylus and Creſſida.

Therſites here gives Creſſida the appellation of DRAB, with peculiar propriety: for, according to his ſlanderous ſpeech, who never omitted a circumſtance of reproach, ſhe was ſo in

more ſenſes than one. She was Dꝛabbe, as *fæces* (for ſo our anceſtors applied this participle): and ſhe was Dꝛab and Troyan Dꝛab, as being expelled and an *Out-caſt* from Troy.

STRUMPET—i. e. *Stronpöt*; a compound of two Dutch participles. Which, being Dutch, let Caſſander and his aſſociate explain.

F.

Speaking of *Varlets*, you mentioned the word LORD. That word is not yet become quite an opprobrious term, whatever it may be hereafter: which will depend intirely upon the conduct of thoſe who may bear that title, and the *means* by which it may uſually be obtained. But what does the word mean? For I can never believe, with Skinner, that it proceeds from—" Ƿlaf, panis et *Ford* (pro *Afford*) ſuppeditare: quia ſcilicet multis panem largitur, i. e. multos alit." * For the animal we have lately known by that name is intirely of a different deſcription.

H.

You know, it was antiently written Ƿlafoꝛd; and our etymologiſts were miſled by Ƿlaf, which, as they truly ſaid, certainly

* LORD, ab A. S. Ƿlafoꝛd, poſtea Loueꝛd, Dominus: hoc a Ƿlaf, panis, et *Ford* pro *Afford* ſuppeditare. Quia ſc. dominus, i. e. nobilis multis panem largitur, i. e. multos alit." *Skinner.*

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 means

means and is our modern LOAF. But when they had told us that LOAF came from Ƿlaf, they thought their bufinefs with that word was compleated. And this is their ufual practice with other words. But I do not fo underftand etymology. I could as well be contented to ftop at LOAF in the Englifh, as at Ƿlaf in the Anglofaxon: for fuch a derivation affords no additional nor ultimate meaning. The queftion with me is ftill, why Ƿlaf in the Anglofaxon? I want a meaning, as the caufe of the appellation; and not merely a fimilar word in another language.

Had they confidered that we ufe the different terms BREAD and DOUGH and LOAF for the fame material fubftance in different ftates; they would probably have fought for the etymology, or different meanings of thofe words, in the circumftances of the different ftates. And had they fo fought, they probably would have found: and the meaning of the word Ƿlaf would have faved them from the abfurdity of their derivation of LORD.

BREAD we have already explained: It is *Brayed* grain. After breaking or pounding the grain, the next ftate in the procefs towards LOAF is DOUGH. And

DOUGH—Is the paft participle of the Anglofaxon verb Deaƿian, to moiften or to wet. DOUGH therefore or DOW means *Wetted.*

You will not fail to obferve en paffant, that DEW—(A. S. Deaƿ) though differently fpelled and pronounced, is the fame participle with the fame meaning.

"Ane

"Ane hate fyry power, warme and DEW,
"Heuinly begynnyng and original
"Bene in thay fedis quhilkis we faulis cal."

Douglas. lib. 6. pag. 191.

"Of Paradife the well in fothfaftnes
"Foyfon that floweth in to fondry royames
"The foyle to ADEWE with his fwete ftreames."

Lyfe of oure Lady. pag. 165.

"Wherefore his mother of very tender herte
"Out *Brafte* on teres and might herfelfe nat *Stere,*
"That all BYDEWED where her eyen clere."

Lyfe of oure Lady. pag. 167.

"And let my brefte, benigne lorde, be DEWED
"Downe with fomme drope from thy magefte."

Lyfe of oure Lady. pag. 182.

"With teares augmenting the frefh mornings DEAW."

Romeo and Juliet. pag. 54.

"Her coftly bofom ftrew'd with precious orient pearl,
"Bred in her fhining fhells, which to the DEAW doth yawn,
"Which DEAW they fucking in, conceive that lufty fpawn."

Poly-olbion. Song 30.

After the BREAD has been *wetted* (by which it becomes DOUGH) then comes the *Leaven* (which in the Anglofaxon is termed Ꝺæꝼ and Ꝺaꝼen); by which it becomes LOAF.

LOAF—in Anglofaxon Ꝺlaꝼ, A broad) is the paft participle of Ꝺlıꝼıan, to raife; and means merely *Raifed.* So in the Mœfo-gothic,

gothic, hλλIBS is LOAF; which is the past participle of hλεIBGλN, to raise, or to lift up.

In the old English translation we read—" He hauynge mynde " of his mercy *Took up* Israel his child." In the modern version " —" He hath *holpen* his servant Israel in remembrance of his " mercy." *Luke* chap. i. ver. 54. But in the Gothic it is " hλεIBIdλλ ÏSKλελλ." He hath raised or lifted up Israel.

When the etymologist had thus discovered that Hlaf meant *Raised*; I think he must instantly have perceived that Hlaford was a compound word of Hlaf, (*raised* or *exalted*) and Ord, *Ortus*, source, origin, birth.

LORD—therefore means *High-born*, or of an *Exalted Origin*. With this explanation of the word, you will perceive, that can no more make a LORD, than they can make a *Traitor*. They may indeed place a *Thief* and a *Traitor* amongst LORDS; and destroy an innocent and meritorious man as a *Traitor*. But the *Theft* and *treachery* of the one, and the innocence and merits of the other, together with the infamy of thus mal-assorting them, are far beyond the reach and power of any to do away.

F.

If Hlaford, i. e. LORD, does not mean (as I before suspected, and you have since satisfied me it does not mean) an *Afforder of Bread*; neither can Hlæfdiȝ, i. e. LADY, mean a *Distributor* or

or *Server out of that Bread* *: as (ſtill miſled by hlaꝼ) the ſame etymologiſts have ſuppoſed. Yet in hlaꝼoꞃꝺ there is no Oꞃꝺ,

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* Verſtegan, in his Reſtitution of decayed Intelligence, Edit. 1634. pag. 316. gives us the following account of Lord and Lady.

" I finde that our anceſtors uſed for Lord the name of Laford, which " (as it ſhould ſeeme) for ſome aſpiration in the pronouncing, they wrot " *Hlaford* and *Hlafurd*. Afterward it grew to be written *Loverd*: and " by receiving like abridgment as other our ancient appellations have " done, it is in one ſyllable become Lord.

" To deliver therefore the true etymology, the reader ſhall underſtand, " that albeit wee have our name of *Bread* from *Breod*, as our anceſtors " were woont to call it, yet uſed they alſo, and that moſt commonly, to " call *Bread* by the name of *Hlaf*; from whence we now only retaine " the name of the forme or faſhion wherein *Bread* is uſually made, " calling it a *Loaf*; whereas *Loaf* comming of *Hlaf* or *Laf*, is rightly " alſo *Bread* it ſelfe, and was not of our anceſtors taken for the forme " only, as now we uſe it.

" Now was it uſuall in long foregoing ages, that ſuch as were " endued with great wealth and meanes above others, were chiefely re- " nowned (eſpecially in theſe Northerne regions) for their houſe-keeping " and good hoſpitality; that is, for being able and uſing to feed and " ſuſtaine many men; and therefore were they particularly honoured " with the name and title of *Hlaford*, which is as much to ſay as *An* " *Aforder of Laf*, that is a *Bread-giver*: intending (as it ſeemeth) by " *Bread*, the ſuſtenance of man; that being the ſubſtance of our food, " the moſt agreeable to nature, and that which in our daily prayers we " eſpecially deſire at the hands of God."

" And if we duly obſerue it, wee ſhall finde that our nobility of " England which generally doe beare the name of Lord, have alwaies, " and as it were of a ſucceſſive cuſtome (rightly according unto that " honourable name) maintayned and fed more people, to wit, of their " ſervants,

'Orð, nor any equivalent word to make her name signify *High-born*.

" servants, retayners, dependants, tenants, as also the poore, than the " nobility of any country in the continent, which surely is a thing very " honourable and laudable, and most well befitting noblemen and right " noble minds."

LADY.

" The name or title of *Lady*, our honourable appellation generally for " all principall women, extendeth so farre, as that it not only mounteth " up from the wife of the knight to the wife of the king, but remaineth " to some women whose husbands are no knights, such as having bin " Lord Majors are afterward only called Masters, as namely the Alder- " men of York.

" It was anciently written *Hleafdian* or *Leafdian*, from whence it " came to be *Lafdy*, and lastly *Lady*. I have shewed here last before " how *Hlaf* or *Laf* was sometime our name of *Bread*, as also the reason " why our noble and principall men came to be honoured in the name " of *Laford*, which now is LORD, and even the like in corespondence " of reason must appeare in this name of *Leafdian*, the feminine of " *Laford*: the first syllable whereof being anciently written *Hleaf* and " not *Hlaf*, must not therefore alienate it from the like nature and sense; " for that only seemeth to have bin the feminine sound; and we sea that " of *Leafdian* we have not retained *Leady* but *Lady*. Well then both " *Hlaf* and *Hleaf* we must here understand to signifie one thing, which " is *Bread*: *Dian* is as much to say as *Serve*; and so is *Leafdian*, a " *Bread-server*. Whereby it appeareth that as the *Laford* did allow " food and sustenance, so the *Leafdian* did see it served and dispofed to " the guests. And our ancient and yet continued custome that our *Ladies* " and *Gentlewomen* doe use to carue and serve their guests at the table, " which in other countries is altogether strange and unusuall, doth for " proofe hereof well accord and corespond with this our ancient and " honourable feminine appellation."

H.

Nor does it so signify. hlaꝼdiȝ signifies and is merely *Lofty*, i. e. *Raised* or *Exalted:* her birth being intirely out of the question; the wife following the condition of the husband. But I wish you here to observe, that the past participle of the verb hliꝼian, besides LOAF, LORD, and LADY, has furnished us with two other supposed substantives; viz. LIFT (Lyꝼt) and LOFT.

The former of these, LIFT, is not used at present in England; but, I am told, is still common in Scotland.

" With that the dow
" Heich in the LIFT full glaide he gan behald."

Douglas. booke 5. pag. 144.

" Under the LIFT the maist gentyl riuere."

Douglas. booke 8. pag. 241.

" Nane uthir wyse, than as sum tyme we se
" The schynand brokin thunderis lichtyng fle,
" Peirsand the wattry cloudis in the LIFT."

Douglas. booke 8. pag. 255.

" For suddanlie thay se, or thay be war,
" The fyre flaucht beting from the LIFT on fer,
" Cum with the thunderis hidduous rumbling blast."

Douglas. booke 8. p. 261.

" And on that part quhar the LIFT was maist clere
" Towart the left hand maid ane thundering."

Douglas. booke 9. pag. 300.

"Wyth ſtormy tempeſtis and the northin blaſtis,
"Quhilk cloudis ſkatteris, and al the LIFT ouercaſtis."
Douglas. booke 9. pag. 302.

"Ane huge clamour thay raſit and womenting,
"Beting thare breiſtis, quhil all the LIFT did ryng."
Douglas. boke 11. pag. 360.

"The ſparrow chirmis in the wallis clyft
"Goldſpink and lintquhite fordynnand the LYFT."
Douglas. Prol. to booke 12. pag. 403.

"Beliue ouer al the LIFT upſemyt riſe
"The fell tempeſt."
Douglas. booke 12. pag. 418.

"But lo ane ſworl of fyre bleſis up thraw
"Lemand towart the LIFT the flamb he ſaw."
Douglas. booke 12. pag. 435.

"And as I lukit on the LIFT me by,
"All birnand rede gan waxin the euin ſky."
Douglas. Prol. to booke 13. pag. 449.

LIFT—Is the paſt participle Ƕlıƿoꝺ or LIFED; obtained, in the uſual manner, by adding the participial termination oꝺ or ED to Ƕlıƿ or *Lif*, *Lifed*, *Lif'd*, *Lift*. Seeing the ſignification of the word LIFT, you will not wonder that it is perfectly equivalent to HEAVEN; and that in all the foregoing paſſages you may, if you pleaſe, ſubſtitute *Heaven* for *Lift*: One being the paſt participle of Ƕlıƿıan, and the other of Ƕeaƿan.

LOFT (our common name for a *Raiſed*, *Elevated* or *High* room or chamber) is likewiſe the paſt participle of Ƕlıƿıan; obtained

obtained in the ſame manner, by adding the participial termination ED to the paſt tenſe Ƿlaƿ or *Lawſ.*

Laſed (A broad) *Laſ'd*, *Laſt*—or LOFT.

> " A heart where dread was neuer ſo impreſt,
> " To hide the thought that might the truth aduaunce,
> " In neither fortune LOFT, nor yet repreſt,
> " To ſwell in wealth, or yeeld unto miſchaunce."
>
> *Songes and Sonets.* By the Earl of Surrey. fol. 16. pag. 2.

> " Abſence, my friende, workes wonders oft,
> " Now brings full low, that lay full LOFT."
>
> *Songes &c.* By the Earl of Surrey &c. fol. 87. pag. 1.

Being thus in poſſeſſion of the ſuppoſed ſubſtantive LOFT, the language proceeded in its uſual way of forming an adjective by adding ıʒ to it; which our modern language uniformly, in all caſes, changes to Y. Hence the Adjective LOFTY.

LOFTY and LADY } Are the ſame word, the ſame participle, the ſame adjective; and mean merely *Raiſed*, *Elevated*, *Exalted.*

F.

I cannot take this leap with you at once from LOFTY to LADY: They are too diſtant for me. I muſt have ſome ſtation or ſome ſteps between, or I ſhall never reach it. I do not boggle at the difference between O and A, or, as it was pronounced, AW. That change is perpetually made. But the FT in the one, inſtead of D in the other, I cannot ſo eaſily get

over. Beſides, we uſe the one as a ſubſtantive, and the other as an adjective.

II.

It is the F alone which, being retained in the one and ſuppreſſed in the other, cauſes all your difficulty, and all the difference between the words.

Hlaꝼ, Hlaꝼod, Hlaꝼd, Hlaꝼd-iᵹ

omitting the incipient H, is in our modern character,

Laf, Lafed, Laf'd, Lafd-y

If the F is retained in the word, the immediately ſubſequent D is, as uſual, changed to T: and the word will be *Lafty* (A broad) or LOFTY.

If the F is ſuppreſſed, no cauſe remains for changing the D, and the word will be LADY.

It is not neceſſary, I ſuppoſe, to ſay one word to explain why LADY is uſed as a ſubſtantive. Their frequent recurrence cauſes the ſame to numberleſs other adjectives which are now conſidered as ſubſtantives.

F.

It ſeems rather extraordinary to me, that you ſhould derive from one common ſtock ſo many different words, which in their common uſe and application do not, at firſt ſight, appear to have any the ſmalleſt relation to each other. That *Lord* and *Lady* however might have a common origin, and be derived from the ſame ſource, I could very well ſuppoſe. But how their

meaning ſhould be connected with the *Lift*, a Loft, and a *Loaf*, I confeſs I had not imagined. I do ſee at preſent the common link which holds them together. But, though you did the ſame thing before with the verbs Deaꝼan and ꞅcıꞇan, yet, I ſuppoſe, ſuch coincidencies are rare.

H.

No. It is the neceſſary condition of all languages. It is the lot of man, as of all other animals, to have few different ideas; (and there is a good phyſical reaſon for it) though we have many words: and yet, even of them, by no means ſo many as we are ſuppoſed to have. I mean, of words with different ſignifications. What you now notice would have happened often before, if I had not been careful to keep it out of ſight, till you ſhould be ripe for it.

At firſt, if you remember, we were led to a diſcovery of theſe hidden participles only by the participial terminations ED, EN, and T. But we have now proceeded a little farther, and have diſcovered another ſet of participles which we obtain by a change of the characteriſtic letter of the verb. We may now therefore look back to thoſe participles we at firſt noticed; and add to them thoſe which are derived from the ſame common ſtock, and which I forbore at that time to mention. Thus

BROWN and BRUNT } As well as BRAND *, are the paſt participle of the verb *To Bren*, or *To Brin*. The French and Italians have in their languages this ſame parti-

* In BRANDY, (German *Brand-wein*) *Brand* is the ſame participle.

ciple;

ciple; written by them *Brun* and *Bruno*. BROWN means *Burned*, (ſubaud. colour). It is that colour which things have that have been *Burned*.

"Newe grene cheſe of ſmalle clammynes comfortethe a "hotte ſtomake, as Raſis ſayth, it repreſſethe his BROUNES "and heate."

Regiment of Helthe. fol. 61. pag. 1. (1541.) By T. Paynel.

"It BOURNETH ouer moche."

Regiment of Helthe. fol. 62. pag. 1.

(Hence alſo the Italians have their *Bronzo*: from which the French and Engliſh have their *Bronze*.)

Nor is this peculiar to our language alone; nor to this colour only. All colours in all languages muſt have their denomination from ſome common object, or from ſome circumſtances which produce thoſe colours. So Voſſius well derives FUSCUS —"παρα το φωσκειν, quod Hippocrati eſt *Uſtulare*. Nam quæ uſtulantur *Fuſca* reddunt." In the ſame manner,

YELLOW—Ᵹeælᵹeð, Ᵹe-ælᵹ) is the paſt participle of Ᵹe-ælan, accendere. The Italian *Giallo* and the French (Ᵹe-ælᵹen) *Gialne*, *Jaune*, are the ſame participle. So the Latin words *Flammeus* and *Flavus* from φλεγω, φλεγμα, *Flamma*.

GREEN—is the paſt participle of Ᵹꞃenian, vireſcere: as *Viridis* of *virere*, and *Praſinus* from Πρασον.

WHITE

WHITE—is the paſt participle of ƑΛΦϨΛN, ſpumare.

GREY—of Ʒeƿeʒnan, inficere. &c.

BRUNT—(*Brun-ed, Brun'd, Brunt*) i. e. *Burnt*, is the ſame participle as BROWN or *Brun*. In ſpeaking of a battle—To bear the BRUNT of the day—is to bear the *Heat*, the *Hot* or *Burnt* part of it.

> " Enceladus body with thunder lyis half BRONT."
>
> *Douglas.* booke 3. pag. 87.

" I report me unto the kynges maieſtye that ded is, whiche " at the fyrſt BROUNT, as ſone as he toke Godes cauſe in hand, " that leopard and dragon of Rome, did not only ſolicitat " thole forene worold againſt him, but &c."

Declaracion of Chriſte. By Johan Hoper. [1547.]

" With what reaſon could ye thinke, that if ye bode the " *hote* BRUNT of battaile, but ye muſt needs feele the ſmart."

The Hurt of Sedition. By Sir John Cheke.

LOG and LOAD } As well as LAW, are alſo the paſt participle of ΛΛΓϨΛN, Lecʒan, ponere, *To Lay*. Laʒ (A broad, and retaining the ſound of the ʒ) LOG; from the Angloſaxon, correſponds with POST from the Latin. We ſay indifferently—" To ſtand like a POST," or " To ſtand like a " LOG" in our way. *Lag-ed* or *Lag'd* (diſmiſſing the ſound of the ʒ) becomes *Lad* (A broad) or LOAD. And you will not fail to obſerve, that, though *Weight* is ſubaud. and therefore implied in the word LOAD; yet *Weight* is not LOAD, until cuivis *Impoſitum*.

SHEER
SHERD
SHRED
SHORE and SCORE
SHORT
SHORN
SHOWER
SHARE and SCAR
SHARD
SHIRE
SHIRT and SKIRT

All these, so variously written and pronounced; and now so differently and distinctly applied; are yet merely the past participle of ꞅcıꞃan, *To Shear*, to cut, to divide, to separate. And they were formerly used indifferently.

Nor have we any occasion to travel for their etymology (I cannot say *with* Dr. Johnson, for he himself never advanced a single footstep towards any of them; but by his ignorant direction) to the Dutch, the Swedish, the Islandic, the French, or the Frisick. It is true that all these languages, as well as the German, the Danish, and even the Italian and the Spanish, share this participle in common with ourselves: and if that be Etymology, barely to find out a similar word in some other language, the business of the etymologist is perfectly idle and ridiculous. For they might all refer, each to the other, without any one of them ever arriving at a meaning. But the Italian, the French and the Spanish have this participle from our northern ancestors: and in our own language the etymology of all these words is to be found: and from a northern language only can they be rationally explained. The Italian and French etymologists are therefore in some sort excusable for the trash they have written on the northern words in their language: If I was not afraid of being condemned by my own sentence, I should add, an Englishman has no excuse.

To

To exemplify and confirm what I have ſaid, I will give you a few inſtances; your own reading will furniſh you with as many more as you pleaſe.

" Bot thare was na dynt mycht thare federis SCHER."
Douglas. booke 3. pag. 75.

" And thay that with ſcharp cultir *Teile* or SCHERE
" Of Rutuly the hilly knollis hie."
Douglas. booke 7. pag. 237.

" Than the reuthful Eneas keſt his ſpere
" Quhilk throw Mezentius armour dyd all SCHERE."
Douglas. booke 10. pag. 347.

" And bad thay ſuld with ane ſcharp knyfe that tyde
" SCHERE down the wound and mak it large and wyde."
Douglas. booke 12. pag. 423.

" And with that word his SCHERAND ſwerd als tyte
" *Hynt* out of ſceith."
Douglas. booke 4. pag. 120.

" And with ful flude flowing fra *toun* to *toun*
" Throw fertil feildis SCHERING thare and here."
Douglas. booke 8. pag. 241.

" But with no craft of combes brode
" Thei might hir hore lockes ſhode,
" And ſhe ne wolde not be SHORE."
Gower. lib. 1. fol. 17. pag. 2. col. 1.

" Like as the Nazareans, as ſone as euer they had vowed, thei SHORE
" of ſtreight ways their heare."
Dr. Martin. *Of Prieſtes unlauful Mariages.* chap. 8. pag. 117.

" I am glad thy father's dead.
" Thy match was mortal to him: and pure greefe
" SHORE his old thred in twaine."

Othello. pag. 337.

" O fifters three, come, come to mee,
" With hands as pale as milke,
" Lay them in gore, fince you haue SCHORE
" With SHEERES his thred of filke."

Midf. Nights Dreame. pag. 161.

" On cais thare ftude ane meikle fchip that tyde,
" Hir wail joned til ane SCHORE rolkis fyde."

Douglas. booke 10. pag. 342.

" And fra hir hie windois can efpy
" With bent fail caryand furth the nauy
" The coiftis and the SCHORE all defolate."

Douglas. booke 4. pag. 120.

" Smate with fic fard, the airis in flendris lap,
" Hir forfchyp hang, and fum dele SCHORIT throw."

Douglas. booke 5. pag. 134.

" With mantil rent and SCHORNE men micht hir fe."

Douglas. booke 8. pag. 269.

" His berdles chekis or his chaftis round
" In funder SCHORNE has with ane greflie wound."

Douglas. booke 9. pag. 305.

" Syne fmate he Lycas, and him has al to lorne,
" That of his dede moderis wame furth was SCHORNE."

Douglas. booke 10. pag. 326.

" And

anceſtors, to avoid the embarraſſment of large numbers, when they had made twice ten notches, cut off the piece or *Talley* (*Taglié*) containing them; and afterwards counted the SCORES or pieces cut off; and reckoned by the number of *ſeparated* pieces, or by SCORES.

SCORE, for account or reckoning, is well explained, and in the ſame manner; from the time when diviſions, marks or notches, cut in pieces of ſtick or wood, were uſed inſtead of thoſe Arabian figures we now employ. This antient manner of reckoning is humourouſly noted by Shakſpear.

" Thou haſt moſt traiterouſly corrupted the youth of the
" realme, in erecting a Grammer Schoole; and whereas before
" our forefathers had no other bookes but the SCORE and the
" TALLY, thou haſt cauſed printing to be uſed."

2d part. *Henry* 6. pag. 141.

SHARE, SHIRE, SCAR, one and the ſame paſt participle, mean *ſeparated, divided.* SHARE, any *ſeparated* part or portion. SHIRE, a *ſeparated* part or portion of this realm. And though we now apply SCAR only to a cicatrix, or the remaining mark of a *ſeparation*; it was formerly applied to any *ſeparated* part.

In the inſtance I produced to you from Gower, he calls it— " a littel SKARE upon a banke that lets in the ſtreame." So you will find in Ray's North country words (pag. 52.) that what we now call *Pot-ſherds*, or *Pot-ſhards*, are likewiſe called *Pot*-SCARS or *Pot*-SHREDS. You will find too, that where we now uſe SCAR, was formerly uſed SCORE, with the ſame meaning: as

Sherd and shred have been already explained. Sheer, as we now uſe it, means *ſeparated* from every thing elſe. As when we ſay—" sheer ignorance," i. e. *ſeparated* from any the ſmalleſt mixture of information; or, *ſeparated* from any other motive. So in the inſtance from Beaumont and Fletcher (who write it shaer) it means, that the feather was ſo *ſeparated* by the ſhot, as not to leave the ſmalleſt particle behind.

Shore, as the ſea-*ſhore* or *ſhore* of a river (which latter expreſſion Dr. Johnſon, without any reaſon, calls " a licentious " uſe" of the word) is the place where the continuity of the land is interrupted or *ſeparated* by the ſea or the river. Obſerve, that shore is not any determined ſpot, it is of no ſize, ſhape, nor dimenſions; but relates merely to the ſeparation of land from land.

Shored, Shor'd, short (or, as Douglas has written it, schorit) cut off; is oppoſed to long, which means *Extended:* Long being alſo a paſt participle of Lenȝian, to extend, or to ſtretch out.

Shirt and Skirt (i. e. ꞅcıꞃeꝺ) is the ſame participle, differently pronounced, written, and applied.

Shower (in Angloſaxon ꞅcẏuꞃ and ꞅcuꞃ) means merely *broken, divided, ſeparated:* (ſubaud. clouds). Junius and Skinner had ſome notion of the meaning of this word; Johnſon none.

Score, when uſed for the number *Twenty*, has been well and rationally accounted for, by ſuppoſing that our unlearned

 anceſtors,

anceſtors, to avoid the embarraſſment of large numbers, when they had made twice ten notches, cut off the piece or *Talley* (*Taglié*) containing them; and afterwards counted the SCORES or pieces cut off; and reckoned by the number of *ſeparated* pieces, or by SCORES.

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as in *Ray's Proverbs* (pag. 19.)—" Slander leaves a SCORE be-" hind it."—So the " *cliffe* of a rocke" (i. e. the *cleaved* part of it) as Ray informs us, is ſtill called a " SCARRE." Douglas, we have ſeen, calls it—" ane SCHORE rolkis ſyde."

" And northward from her ſprings haps SCARDALE forth to find,
" Which, like her miſtreſs Peake, is naturally inclin'd
" To thruſt forth ragged CLEEVES, with which ſhe ſcattered lies,
" As buſy nature here could not herſelf ſuffice,
" Of this oft-alt'ring earth the ſundry ſhapes to ſhow,
" That from my entrance here doth *rough* and *rougher* grow,
" Which of a lowly dale although the name it bear,
" You, by the rocks, might think that it a mountain were,
" From which it takes the name of SCARDALE."

Poly-olbion. Song 26.

" As firſt without herſelf at ſea to make her ſtrong,
" And fence her fartheſt point from that rough Neptune's rage,
" The iſle of Walney lies; whoſe longitude doth ſwage
" His fury, when his waves on Furneſſe ſeems to war,
" Whoſe crooked back is arm'd with many a rugged SCAR
" Againſt his boiſt'rous ſhocks."

Poly-olbion. Song 27.

The SHARE-BONE is ſo called, becauſe it is placed where the body is *ſeparated* or *divided*. So Douglas, booke 3. pag. 82. ſays

" Ane fair virginis body doune to hir SCHERE."

PLOUGH-SHARE is a *Plough-ſheerer*, contracted to avoid the repetition ER, ER.

A pair

A pair of SHEERS, a pair of SHEERERS.

> "Quhais woll or fleis was neuer clepit with SCHERE."
> *Douglas.* booke 12. pag. 413.

The Italian *Scerre*, *Sciarrare*, and *Schiera*; and the French *a l' Ecart*, and *Dechirer*, ſufficiently ſpeak the ſame northern origin; and none other has been or can be found for them *."

BLUNT—As BLIND has been ſhewn to be *Blin-ed:* ſo BLUNT is *Blon-ed*, the paſt participle of the Angloſaxon verb Blinnan, *To Blin*, to ſtop. *Blon* is the regular Angloſaxon paſt tenſe; to which by adding ED, we have *Blon-ed*, *Blon'd*, *Blont* or BLUNT: i. e. *Stopped* in its decreaſing progreſs towards a *point* or an *Edge*.

FOE / FOH! / FAUGH! } Upon a former occaſion, you may remember, I conſidered the adverb or interjection FIE! as the Imperative of the verb ꝼian, *To Hate:* and I have very lately ſhewn FIEND, ꝼianꝺ, to be the preſent participle of the ſame verb. Now that we have noticed the uſual and regular change of the characteriſtic letter of the verbs, I ſuppoſe that you are at once aware that FOE, ꝼa, is the paſt tenſe, and therefore paſt participle, of the ſame verb ꝼian; and means (ſubaud. any one,) *Hated*.

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* *Scerre* Menage derives from *Eligere*.
Sciarrare from the French *Eſcarter*.
Schiera from the Latin *Spira*.
Ecart from *Ex parte*.
And *Dechirer* from *Dilacerare*.

 I think

CLOUGH } As well as *Cleeve*, *Cleft*, *Cliff*, *Clift* and *Cloven*, are
CLOUT } the paſt participle of Ꞓlioꝼian, findere, *To Cleave*.

> " She fayned her, as that ſhe muſt gon
> " There as ye wote, that euery wight hathe nede,
> " And whan ſhe of this byl hath taken hede,
> " She rent it al to CLOUTES, and at laſt
> " Into the preuy ſothly ſhe it caſt."
>
> *Marchaunts Tale.* fol. 31. p. 2. col. 2.

> " She ne had on but a ſtrayte olde ſacke
> " And many a CLOUTE on it there ſtacke."
>
> *Rom. of the Roſe.* fol. 122. pag. 1. col. 1.

> " And caſt on my clothes *Clouted* and hole."
>
> *Viſion of P. Ploughman,* fol. 31. pag. 2.

Clouve, *Clough*, cleaved or divided—into ſmall pieces. *Clouved*, *Clouv'd*, *Clout*.

" Indeede a muſt ſhoote nearer, or heele ne're hit the " CLOUT."

Loue's Labour loſt. Act 4.

Clouted cream is ſo called for the ſame reaſon.

WOOF—As WEFT, before noticed, is the paſt participle of Ƿeꝼan, To weave.

> " And yet the ſpacious bredth of this diuiſion
> " Admits no orifex for a point as ſubtle
> " As Ariachne's broken WOOFE to enter."
>
> *Troylus and Creſſida.*

TAG,

TAG—as well as TIGHT, is the paſt participle of Tian, vincire.

FORD—S. Johnſon ſays, moſt untruly, that this word—"ſometimes ſignifies the ſtream, the current, without any con-"ſideration of paſſage or ſhallowneſs *."

As FART, ſo FORD is the paſt participle of ꝼaꞃan, *To Go;* and always, without exception, means *Gone,* i. e. a place *Gone* over or through.

WANE, WAN, WAND } Are all (as well as WANT and GAUNT beforementioned) the paſt participle of Ƿanian, *To Wane,* to decreaſe, to fall away; and mean *Decreaſed,* or fallen away. The moon in the WANE, is the moon in a *decreaſed* ſtate. Skelton, page 167. Edit. 1736, ſays—"The "waters were WAN," i. e. decreaſed.

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* "FORD, ſays Junius, *Vadum,* qualiſcunque via aut tranſitus per "flumen. A. S. ꝼoꞃꝺ, a ꝼaꞃan, ire, tranſire: quam originem tradit "Guntherus Ligurini ſui lib. primo:

"Sede ſatis notâ, rapido quæ proxima Mogo
"Clara ſitu, populoque frequens, muroque decora eſt,
"Sed rude nomen habet: nam Teutonus incola dixit
"*Franconeſurt;* nobis liceat ſermone Latino
"Francorum dixiſſe *Vadum;* quia Carolus illic
"Saxonas, indomitâ nimium feritate rebelles
"Oppugnans, rapidi latiſſima flumina Mogi
"Ignoto fregiſſe vado, mediumque per amnem
"Tranſmiſiſſe ſuas, neglecto ponte, cohortes
"Creditur, inde locis manſurum nomen inhæſit."

 "His

"His ſpear, to equal which the ſmalleſt pine
"Hewn on Norwegian hills, to be the maſt
"Of ſome great Ammiral, were but a WAND."

Paradiſe Loſt. book 1. verſe 294.

TALL, TOLL, TOOL, TOIL, TAILLE — All theſe words, as well as TILT, which we have already explained, however different they may at firſt ſight appear, are all one word, with one meaning; and are the paſt participle of the Anglo-ſaxon verb ᴛilian, *To Lift up, To Till.*

TALL, and the French word Taille (as applied, to ſtature) i. e. raiſed, lifted up; require, I ſuppoſe, no explanation.

TOLL, and the French word *Taille* (which is taken of Goods) differ only in pronunciation and conſequent writing of them. It is a part *lifted off* or taken away. Nor will this uſe of the word appear extraordinary, when we conſider the common expreſſions of—*To raiſe* taxes—*To Levy* taxes—*Lever* des impots.—A *Levy* upon any perſons—Une *Levée.*

The TOLL of a bell, is, its being *Lifted up,* which cauſes that ſound we call its TOLL.

TOOL is (ſome inſtrument, any inſtrument) *Lifted up,* or taken up, to work with.

TOIL (for labour) applied perhaps at firſt principally to having *Tilled* (or lifted up) the earth; afterwards to other ſorts of labour. The verb was formerly written in Engliſh *Tueil* and *Tuail.*

"Biholde

"Biholde ye the lilies of the feeld hou thei wexen: thei *Tueilen* not, nether ſpinnen."

Matheu. chap. vi.

"Greteth well Marie: the whiche hath *Tuailid* myche in us."

Romans. chap. xvi.

TOIL (for a ſnare) is any thing *Lifted up* or raiſed, for the purpoſe of enſnaring any animal. As, A ſpider's web is a TOIL (ſomething *Lifted up*) to catch flies: ſpringes and nets, TOILS for other animals.

BATCH—As well as BACON (before explained) is the paſt participle of *Bacan*, to bake. The indifferent pronunciation of CH or K, ought not to cauſe any difficulty: for it prevails throughout the whole language: As *Link* and *Linch*, *Rick* and *Rich*, &c.

A BATCH of bread, is, the bread *Baked* at one time.

I have already ſaid that BARREN is the paſt participle of the verb *To Bar*: and that, when we apply this word *Barren* either to land or to females, we aſſert the paſſage, either from the womb or the earth, to be *Barr-en* or *Barr-ed* from bearing any thing into the world or into life.

Our Engliſh verb *To Bar* is the Gothic and Angloſaxon verb 𐌱𐌰𐌹𐍂𐌲𐌰𐌽, Beorᵹan, Birᵹan, Byrᵹan; which means, to defend, to keep ſafe, to protect, to arm, to guard, to ſecure, to fortify, to ſtrengthen. And the paſt participle of this verb has furniſhed our language with the following ſuppoſed ſubſtantives.

A BAR.

A BAR
A BARN
A BARON
A BARGE
A BARGAIN
A BARK, a veffel
The BARK of a tree
The BARK of a dog
A BARKEN
A HAUBERK
A BURGH
or
BOROUGH
A BURROW
or
WARREN
A BOROWE
BURIAL
HAUBERG
USBERGO

A BAR, in all its ufes, is a *Defence:* that by which any thing is *fortified, ftrengthened* or *defended.*

A BARN (*Bar-en, Bar'n*) is a covered inclofure, in which the grain &c. is protected or defended from the weather, from depredation &c.

A BARON is an armed, defenceful, or powerful man.

A BARGE is a ftrong boat.

A BARGAIN is a confirmed, ftrengthened agreement. After two perfons have agreed upon a fubject, it is ufual to conclude with afking— Is it a BARGAIN? Is it confirmed?

A BARK is a ftout veffel.

The BARK of a tree is its defence: that by which the tree is defended from the weather &c. "The caufe is, for that trees "laft according to the ftrength and quantity of their fap and "juice; being well *munited* by their BARK againft the injuries "of the air."

Bacon's Natural Hiftory, Century 6.

The

The BARK of a dog is that by which we are defended by that animal.

A BARKEN, according to Skinner—" Vox in comitatu Wilts " ufitatiffima, Atrium, a *Yard* of a houfe vel a verbo *To Barr*; " vel a Germ. *Bergen*, abfcondere; A. S. Beoꞃᵹan, munire, " q. d. locus claufus, refpectu fc. agrorum."

A HAUBERK. Voffius, Wachter and Cafeneuve concur in its etymology.—" *Halfberga* vel *Halfperga*, vox eft Saxonica, pro- " prieque fignat thoracem ferreum, five armaturam colli et " pectoris; ab *Hals*, collum, et *Bergen*, tegere, protegere, " munire. Quomodo et in Legg. Ripuariis. cap. 36. §. 11. " *Bainberga*, pro ocrea, five crurum armatura."

Voffius. *De vitiis fermonis.* lib. 2. cap. 9.

The French, in their accuftomed manner changing the L in Ƕalſ to U, made the word HAUBERG: and the Italians, in their manner, made it USBERGO.

A BURGH OF BOROUGH meant formerly a fortified *Town*.

A BURROW for rabbets &c. is a defended or protected place: to which a WARREN is fynonimous, meaning the fame thing: for WARREN is the paft participle of Ƿeꞃian, defendere, protegere, tueri.

" Foxis han BORWIS or dennes. and *Briddis* of the eir han " neftis. but mannes fone hath not where he fhal refte his " hede." *Mattheu.* chap. viii. (v. 20.)

A BOROWE was formerly used for what we now call a *Security*, any person or thing by which repayment is *secured*; and by which the Lender is defended or guarded from the loss of his loan.

> " Thou broughtest me *Borowes* my biddings to fulfyll."
> *Vis. of P. Ploughman*, fol. 5. pag. 2.

> " For I dare be his bold *Borowe* that do bet will he neuer."
> *Id.* fol. 47. pag. 2.

> " And I will be your *Borow* ye shall haue bred and cloth."
> *Id.* fol. 115. pag. 1.

" We fynde in the lyfe of saynt Nycholas, that a Iewe lente " a crysten man a grete somme of golde unto a certayne daye, " and toke no sykernesse of him, but his fayth and saynt " Nycholas to BOROWE."

Diues and Pauper. 2d comm. cap. 9.

" I praye God and saynt Nycholas that was thy BOROWE, " that harde vengeaunce come to the."

Diues and Pauper. 2d comm. cap. 9.

" Yf the *Borower* upon usure fayle of his daye of payment, " he that is his BOROWE may paye that moneye with the " usure to the *Lener*, and do his dettour for whome he is " BOROWE paye to hym ayen that moneye with the usure. " For it is to the BOROWE none usure."

Diues and Pauper. 7th comm. cap. 25.

BURIAL, Býrgel, is the diminutive of Býrig or *Burgh*; a defended or fortified place. *To Bury*, Býrgan, sepelire, means

To Defend: as Gray in his Elegy expreſſes it—"Theſe bones "from inſult to protect." It cannot eſcape you, that the Latin *ſepelire* has the ſame meaning: for *ſeps* or *ſepes* "notat "id, quod objectum, prohibet introitum in agrum vel "hortum."

Stern, in its different applications, has already been ſhewn to be the paſt participle of the verb ſtiran, to ſtir, to ſteer, to move. This participle alſo gives us the following ſubſtantives.

Store
Stour
Sturt
Start
Stir
Sturdy
Étourdi

A store is the collective term for any quantity or number of things *ſtirred* or moved into ſome one place together.

Stour (A. S. ſtur), formerly in much uſe, means *moved, ſtirred:* and was applied equally to duſt, to water, and to men; all of them things eaſily moved.

"Beſely our folkis gan to pingil and ſtriſe,
"Swepand the flude with lang routhis beliſe,
"And up thai welt the stoure of fomy ſee."
Douglas. booke 3. pag. 77.

"Upſprang the clamour, and the rerd furth went
"Hie in the ſkyis of mony marinere,
"The ſmoy stoure of ſeyis rays thare and here."
Douglas. booke 5. pag. 132.

"Bot we that bene of nature derf and doure
"Cummin of kynde as kene men in ane stoure."
Douglas. booke 9. pag. 299.

" Be this the Troianis in thare new ciete
" Ane dusty sop uprisand gan do se,
" Full thik of STOURE *upthryngand* in the are."
Douglas. booke 9. pag. 274.

" The STOURE encressis furius and wod."
Douglas. booke 11. pag. 387.

" And not forsoith the lakkest weriour,
" Bot forcy man and richt stalwart in STOURE."
Douglas. booke 11. pag. 389.

" The siluer scalit fyschis on the grete,
" Ouer thwort clere stremes sprinkilland for the hete,
" With fynnys schinand broun as synopare,
" And chesal talis, STOURAND here and thare."
Douglas. Prol. to booke 12. pag. 400.

" The knyght was fayre and styffe in STOUR."
Rom. of the Rose. fol. 126. pag. 1. col. 1.

" They fight, and bringen horse and man to grounde
" And with her axes out the braynes quel,
" But in the laste STOURE, sothe to tel,
" The folke of Troy hem seluen so missleden
" That with the worse at night home they fleden."
Troylus, boke 4. fol. 182. pag. 2. col. 1.

" Lo a greet STYRYNG was maid in the see, so that the litil
" ship was *hilid* with wawys."
Mattheu. chap. viii. (v. 24.)

" There found Sir Bors more greater defence in that knight
" then hee wend, for that Sir Priden was a full good knight,
6 " and

" and hee wounded Sir Bors full euill and hee him againe.
" But euer this Sir Priden held the STOURE in like
" hard."

Hiſt. of Prince Arthur. 3d part. chap. 72.

" Then began a great STURRE and much people was there
" ſlaine."

Hiſt. of P. Arthur. 3d part. chap. 154.

" He in the midſt of all this STURRE and route,
" Gan bend his browe, and moue himſelfe about."

Songes &c. by the Earle of Surrey &c. fol. 89. pag. 2.

" And after thoſe braue ſpirits in all thoſe baleful STOWRS
" That with Duke Robert went againſt the pagan powers."

Poly-olbion. Song 16.

" Such ſtrange tumultuous STIRS upon this ſtrife enſue."

Poly-olbion. Song 4.

" Who with the ſame pretence
" In Norfolk rais'd ſuch STIRS, as but with great expence
" Of blood was not appeas'd."

Poly-olbion. Song 22.

" Better redreſſe was entended, then your UPSTIRRES and
" unquietneſſe coulde obtaine."

Hurt of Sedition, by Sir J. Cheke.

" Your pretenſed cauſe of this monſtrous STURRE, is to en-
" creaſe mens welth."

Hurt of Sedition.

"How daungerous it is to make STURRES at home, when "they doe not only make ourselues weake, but also our "enimies stronge."

Hurt of Sedition.

STURT is formed in the usual manner from STOUR, ꞅꞇuꞃ. *Stur-ed, Stur'd, Sturt.*

"Dolorus my lyfe I led in STURT and pane."
Douglas. booke 2. pag. 41.

"Hyr moder, quham sa sone full desolate
"Yone fals se reuer wyl leif in STURT, God wate."
Douglas. booke 7. pag. 219.

"Suffir me swelt, and end this cruel lyffe,
"Quhil doutsum is yit all syc STURT and striffe."
Douglas. booke 8. pag. 263.

A START and a STIR require neither instance nor explanation.

By the accustomed addition of ıᵹ or y, to STOUR or ꞅꞇuꞃ, we have also the adjective STURDY, and the French *Estourdi, Etourdi.*

STORM—The past participle of Sꞇyꞃmıan, agitare, furere.

DAY—Is the past participle Daᵹ, of the Anglosaxon Dæᵹıan, lucescere. By adding the participial termination EN to Daᵹ, we have Daᵹen or DAWN already mentioned.

I told

I told you ſome time ſince that a CHURN is the paſt participle Ꞇẏꞃeɴ, of the Angloſaxon verb Ꞇẏꞃan, Aꞇẏꞃan, vertere, revertere; and that it means *Turned*, *Turned about*, or *Turned* backwards and forwards. This ſame verb Ꞇẏꞃan, gives us alſo the following,

CHAR CHAIR AJAR CHEWR CHUR CAR CART	" A woman, and commanded " By ſuch poore paſſion as the maid that milkes " And does the meaneſt CHARES *." *Antony and Cleopatra.* pag. 364. " And when thou haſt done this CHARE, Ile giue thee leaue " To play till doomeſday." *Antony and Cleopatra.* pag. 367.

" That CHAR is CHAR'D; as the good wife ſaid, when ſhe " hang'd her huſband."

Ray's Proverbs. pag. 182.

" Here's two CHEWRES CHEWR'D: when wiſdom is employ'd
" 'Tis ever thus."

Beaum. and Fletcher. *Martial Maid.*

" All's CHARD when he is gone."

B. and Fletcher. *Two noble Kinſmen.*

" Lyke as ane bull dois rummeſing and rare,
" Quhen he eſchapis hurt one the altare,

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* Mr. Steevens, at this paſſage, cites Heywood's *Rape of Lucrece:*
" She, like a good wife, is teaching her ſervants ſundry CHARES."
And *Promos and Caſſandra:*
" Well, I muſt trudge to do a certain CHARE."

" And

" And CHARRIS by the ax with his nek wycht,
" Gif on the forehede the dynt hittis not richt."
Douglas. booke 2. pag. 46.

" The witches of Lapland are the Diuel's CHARE-women."
B. and Fletcher. *Fair Maid of the Inn.*

" CHARRE folks are never paid."
Ray's Proverbs. pag. 87.

" The pyping wind blaw up the dure ON CHAR."
Douglas. booke 3. pag. 83.

" Ane *Schot* windo unfchet ane litel ON CHAR."
Douglas. Prol. to booke 7. pag. 202.

Menage, Minfheu, Junius, Skinner, &c. have no refource for the derivation of CHAIR, but the Greek καθεδρα; in which they all agree. But, though they travel fo far for it, none of them has attempted to fhew by what fteps they proceed from καθεδρα to CHAIR. The procefs would be curious upon paper. But καθεδρα, though a *Seat*, is not a CHAIR; nor does it convey the fame meaning. CHAIR is a fpecies of *Seat*. It is not a fixed, but a moveable feat; *Turned* about and *Returned* at pleafure: and from that circumftance it has its denomination: It is a CHAIR-feat.

CAR, CART, CHARIOT &c. and the Latin CARRUS are the fame participle. This word was firft introduced into the Roman language by Cæfar, who learned it in his war with the Germans. Voffius miftakingly fuppofes it derived from *Currus*.

So

So CHAR-coal is wood *Turned* coal by fire. We borrow nothing here from *Carbone*; but the Latin etymologifts muft come to us for its meaning, which they cannot find elfewhere *. As they muft likewife for *Cardo* †; that on which the door is *Turned* and *Returned*.

" This is the ftation of the caufe, the argument and material
" of all Paules piftels, even the tredfole or groundfole wher-
" upon, as the dore is *Turned* and *Returned*, fo are all his
" argümentes and proces therupon treated and retreated."

Declaration &c. againft Ioye. fol. 25. pag. 1.

A CHUR-worm is fo called, becaufe it is *Turned* about with great celerity.

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* CARBO, fay the Latin Etymologifts, from *Careo*; quia *caret* flammâ. Or from καρφω, arefacio. Or from the Chaldaic.

† " CARDO unde fit, docere conatus Servius ad 1 Æn: *Cardo* inquit,
" dictus; quafi *cor* januæ, quo movetur, απο της καρδιας. Et Ifidorus, lib. xv.
" cap. vii. *Cardo*, inquit, eft locus in quo oftium *vertitur* et femper mo-
" vetur, dictus απο της καρδιας; quod, quafi *Cor* hominem totum, ita ille
" cuneus januam regat ac moveat. Unde et proverbiale eft, In *cardine*
" rem effe.

" De etymo longe verifimiliora funt quæ Martinius adfert: nempe ut
" κατα μεταθεσιν fit a κραδη, hoc eft, *hamus*, vel aliud ex quo quid fufpen-
" ditur. Vel a κραδαω, hoc eft *agito*: in cardinibus enim janua agitatur
" *vertiturque*. Horum alterum malim quam ut vel fit a κρατεω, *firmiter*
" *teneo*; quia januam retinet. Vel a καρτος pro κρατος, hoc eft, *robur*,
" *firmitas*, quam janua in folis cardinibus habet."

G. J. Voffius.

To

To ſet the door or the window ACHAR, which we now write AJAR (or, as Douglas writes it, ON CHAR) is to put it neither quite open nor quite ſhut, but on the TURN or RETURN to either.

A CHAR-woman is one who does not abide in the houſe where ſhe works, as a conſtant ſervant, but *Returns* home to her own place of abode, and *Returns* again to her work when ſhe is required.

A CHAR, when uſed alone, means ſome ſingle ſeparate act, ſuch as we likewiſe call a *Turn*, or a *Bout*, not any unintermitted coherent buſineſs or employment of long continuance. And in the ſame ſenſe as CHAR was formerly uſed, we now uſe the word *Turn*.——I'll have a *Bout* with him.—I'll take a *Turn* at it.—That *Turn* is ſerved—(Which is equivalent to—That CHAR is CHAR'D; though not ſo quaintly expreſſed; as it would be by ſaying—That *Turn* is *Turned*.)—One good *Turn* deſerves another. All theſe are common phraſes.

—— " Doe my lord of Canterbury
" A ſhrewd *Turne;* and hee's your friend for euer."

Henry 8. pag. 230.

—— " Falſe gelden, gang thy gait,
" And du thy *Turns* betimes: or I' is gar take
" Thy new breikes fra' thee, and thy dublet tu."

Sad Shepherd.

" Gi' me my tankard there, hough. It's ſix a clock: I ſhould ha' carried two *Turns*, by this."

Every Man in his Humour. Act 1. Sce. 4.

F.

What is the name of that fiſh which one of your friends——

H.

Oh! you mean my gentle and amiable friend, Michael Pearſon: forty long years my ſteady and uniform accomplice and comforter in all my treaſons; equally devoted with myſelf to the rights and happineſs of our countrymen and fellow-creatures; which, for the laſt forty years in this country has by ſome perſons been accounted the worſt of treaſon. Yes: It was CHAR that he ſent us: and I believe with Skinner, that it is ſo called—"quia hic piſcis rapide et celeriter ſé in aqua "vertit."

YARE } YARD } Are the paſt participle of the Angloſaxon verb Ᵹẏꞃꞃan, Ᵹẏꞃuan, to prepare: and it is formed in the accuſtomed manner, by changing the characteriſtic letter ẏ to A. YARE means *Prepared.*

"The winde was good, the ſhip was YARE,
"Thei toke her leue, and forth thei fare."
Gower. lib. 5. fol. 101. pag. 2. col. 1.

"In all haſt made hir YARE
"Towarde hir ſuſter for to fare."
Gower. lib. 5. fol. 114. pag. 1. col. 2.

"And bad the maiſter make hym YARE,
"Tofore the wynde for he wolde fare."
Gower. lib. 8. fol. 184. pag. 1. col. 1.

"This Tereus let make his ſhyppes YARE,
"And into Greece himſelfe is forth YFARE."
Chaucer. *Phylomene.* fol. 218. pag.

"I do deſire to learne, Sir: and I hope, if you haue occa-
"ſion to uſe me for your owne *Turne*, you ſhall find me YARE.
"For truly, Sir, for your kindneſſe, I owe you a good *Turne*."
Meaſure for Meaſure. pag. 76.

A YARD, to mete, or to meaſure with (before any certain extent was deſignated by the word) was called a Met-ȝeaꞃd, or Mete-ȝẏꞃd, or *Mete-yard*, i. e. ſomething *Prepared* to mete or to meaſure with. This was its general name: and that *prepared* extenſion might be formed of any proper materials. When it was of wood, it was formerly called a YARDWAND, i. e. a *Wand prepared* for the purpoſe. By common uſe, when we talk of menſuration, we now omit the preceding word *Mete*, and the ſubſequent *Wand*; and ſay ſingly a YARD.

Yar-en, *Yar'n*, *Yarn*, has been already explained.

To thoſe participles noticed by me in the beginning of our converſation, and which terminated in ED, T, and EN, I have now added thoſe which are alſo formed from the ſame verbs by a change of the characteriſtic letter. And I may now proceed to other verbs which, by a change of the characteriſtic I or Y, have furniſhed the language with many other ſuppoſed Nouns, which are really Participles.

DOT.—Skinner ſays "Muci globus vel grumus, fort. a Teut. "*Dotter*, ovi vitellus, i. e. Muci craſſioris globus vitello ovi "incraſſato

" incrassato similis." Johnson says—" It seems rather cor-" rupted from *Jot*."

Dot is merely the past participle of the Anglosaxon verb Dyttan, occludere, obturare, to stop up, to shut in. It has the same meaning as Dytted, *Ditted*, occlusum. It is not " made " to mark any place in a writing;" but is, what we call, a full stop. The verb *To Dit*, to stop up, is used, in its participle, by Douglas, booke 5. pag. 155.

" The riuaris DITTIT with dede corpsis wox rede
" Under bodyis bullerand; for sic multitude
" Of slauchter he maid, quhil Exanthus the flude
" Mycht fynd no way to *rin* unto the see."

——— gemerentque repleti
Amnes, nec reperire viam atque evolvere posset
In mare se Xanthus.

LID, LOT, BLOT, GLADE, CLOUD } These words, though seemingly of such different significations, have all but one meaning: viz. *Covered*, *Hidden*. And the only difference is in their modern distinct application or different subaudition.

LID and LOT were in the Anglosaxon written Hlid and Hlot; and these, by the change of the characteristic letter I to ĭ short and to O (as *Writ*, *Wrote*, *Wroot*, *Wrat*, *Wrate*, of Ƿritan, to *Write*) are the regular past tense, and therefore past participle of Hlidan, tegere, operire, to *Cover*. The Anglosaxon participle Hlid, suppressing the aspirate, is the English LID, i. e. that by which any thing (vessel, box, &c.) is *Covered*.

 The

The Anglosaxon participle Hlod or Hlot, suppressing the aspirate, is the English LOT, i. e. (something) *Covered* or *Hidden*.

"Playeng at the dyce standeth in LOTTE and auenture of "the dyce."

Diues and Pauper. 1st comm. cap. 38.

So we say—To draw LOTS. And to put any thing to the LOT.

Indifferently with Hlidan our ancestors used Be-hlidan and Ge-hlidan, with the same meaning.

Be-hlod or Be-hlot is the regular past tense and past participle of Be-hlidan, tegere; which is become our English BLOT: and you cannot fail to observe that a BLOT upon any thing extends just as far as that thing is *Covered*, and no farther.

Ge-hlyd, Ge-hlid, Ge-hlod, Ge-hlad, is the regular past tense and past participle of Ge-hlidan: and Ge-hlad, is become the English GLADE; applied to a spot *Covered* or *Hidden* with trees or boughs.

From the same participle, I suppose, is formed our English word CLOUD *. *Gehlod, Gehloud, Gloud, Cloud.* For the same reason

* "CLOUD videtur esse a κλυδων, fluctus, unda; quod nubes undatim "veluti fluctuent in media aeris regione: vel quod imbres nubibus fusos "horridus undarum de montibus decidentium fragor et minax exestuan-"tium consurgentiumque torrentium facies consequi soleat."

Junius.

"CLOUD,

reaſon the Latin word *Nubes* was formed from *Nubere*; which means *To Cover.*—"Quia cœlum *Nubit*, i. e. operit;" ſays Varro. And therefore *Nupta* (i. e. *Nubita*, *Nubta*) is *Femme couverte*.

In the ſame manner,

LOCK / BLOCK } In the Angloſaxon Loc, Beloc, are the regular paſt participles of Lycan, Be-lycan, obſerare, claudere.

So

LAST / BALLAST } In the Angloſaxon Hlæſte and Be-hlæſte, are the paſt participles of Hlæſtan and Be-hlæſtan, onerare. The French *Leſter* is the ſame word, diſmiſſing the aſpirate, and changing the Angloſaxon Infinitive termination AN for the French Infinitive termination ER.

BLAZE / BLAST } A BLAZE or *Blaſe* is the paſt tenſe (uſed as a participle) of Blæſan, flare: By adding to *Blaſe*, the participial termination ED, we have *Blaſed*, *Blas'd*, BLAST.

"CLOUD, Nubes, Minſhew deflectit a *Claudo;* quia percludit et intercipit nobis ſolem. Somner a *Clod* et *Clodded;* quia ſc. eſt vapor concretus: ſed utr. violentum eſt. Mer. Caſ. tamen longè violentius deducit a Gr. αχλυς. Quid ſi deducerem ab A. S. Clut, Pannus, nobis *Clout*; quia, inſtar panni, ſolem obtegere videtur. Sed nihil horum ſatisfacit. Mallem igitur a Belg. *Kladde*, macula, litura; Kladden, maculare, fœdare; et ſane omnino ut maculæ ſeu lituræ chartam puram, ita nubes aerem fædant et deturpant: hoc tandem ab alt. Klot, Klotte, nobis *Clod*, grumus, formare forteau non abs re effet." *Skinner.*

FROST

FROST—Is the paſt participle of ꝼꞃẏſan, to freeze. By the change of the characteriſtic Y, the regular paſt tenſe is ꝼꞃoſe, which we now write *Froze*: adding the participial termination ED, we have *Froſed*, *Fros'd*, *Froſt*.

NOD—Is the paſt participle of Ƕnıᵹan, caput inclinare. The paſt tenſe of Ƕnıᵹan is Ƕnah. By adding to Ƕnah or *Nah*, the participial termination ED, we have *Nahed*, Nah'd, *Nad* (A broad) or NOD.

YOKE—Is the paſt participle of the Angloſaxon verb Ᵹe-ıcan. Ican, addere, adjicere, augere, jungere, gives us the Engliſh verb *To Ich* (now commonly written *To Eke*).

> " I ſpeake too long, but 'tis to *peize* the time,
> " To ICH it, and to draw it out in length."
>
> *Merchant of Venice.* pag. 173.

Ᵹe-ıcan, by the change of the characteriſtic I to O, gives us the paſt tenſe and paſt participle Ᵹeoc: which (by our accuſtomed ſubſtitution of Y for Ᵹ) we now write YOK or YOKE.

" It is fulle good to a man whan he hath borne the YOK of " our lorde from his youthe."

Diues and Pauper. 1ſt comm. cap. 21.

This ſame participle gives the Latin JUG-*um*, and the Italian *Giogo*.

OLD } By the change of the characteriſtic I or Y, is the paſt
ELD } tenſe and paſt participle of the Angloſaxon verb Ylban, Ilban,

Ilban, To remain, to ſtay, to continue, to laſt, to endure, to delay, to defer, morari, cunctari, tardare, differre. And this verb (though now loſt to the language) was commonly uſed in the Angloſaxon with that meaning, without any denotation of long antiquity. As we now ſay—A week OLD, Two days OLD, But a minute OLD.

" As youth paſſeth, ſo paſſeth their beaute. And as they
" OLDE, ſo they fade."

Diues and Pauper. 4th comm. cap. 27.

" The tyme that *Eldeth* our aunceſtours
" And *Eldeth* Kynges and emperours
" The tyme that hath all in welde
" To *Elden* folke."

Rom. of the Roſe. fol. 121. pag. 2. col. 2.

OPE
OPEN
GAP
GAPE
CHAP
CHAPS

OPE (by the change of the characteriſtic Y to O) is the regular paſt tenſe of ẏppan, aperire, pandere. By adding to which the participial termination EN, we have the paſt participle OPEN.

A GAP and a GAPE, are the regular paſt tenſe and paſt participle of Ʒe-ẏppan, by the change of the characteriſtic Y to A.

A CHAP and CHAPS vary from the foregoing only by pronouncing CH inſtead of G. But the meaning and etymology are the ſame.

POKE

POKE POCK POCKS or POX	POKE and POCK (by the change of the characteristic Y to o) is the regular paſt tenſe and paſt participle of the Anglosaxon Pẏcan, To *pyke*, or to peck.

" Than cometh the Pye or the rauene and *Pyketh* out the " one eye. Than cometh the fende and *Pyketh* out ther ryght " eye, and maketh them leſe conſcyence anent God. After " he *Pyketh* out theyr lyfte eye."

Diues and Pauper. 9th comm. cap. 7.

" Heretikes ſhall not thereby *Pike* any matter of cauillation " againſt us."

Dr. Martin. *Of Prieſtes unlauful Mariages*. chap. 10. pag. 145.

POCK is ſo applied as we uſe it; becauſe where the puſtules have been, the face is uſually marked as if it had been *picked* or *pecked*. We therefore ſay *pitted* with the ſmall *pocks* (or *pox*). And the French—*picoté* de la petite vérole. The French *Piquer* and *Picoter* are both from the Anglosaxon Pẏcan.

Menage ſays—" *Picote*. On appelle ainſi en Poitou la petite " vérole. Ce mot ſe trouve dans Rabelais iv. 52." " L'un y " avoit la *Picote*, l'autre le tac, l'autre la vérole." " De *piquer* " à cauſe que le viſage en eſt ſouvent marqué."

SMOKE—Is the regular paſt tenſe and paſt participle of ſmican, fumare.

PIT

PIT } Are the paſt tenſe and paſt participle of the verb
POT } *To Pit*, i. e. To excavate, to ſink into a hollow.

> "Deip in the ſorowful griſle hellis POT."
>
> *Douglas.* booke 4. pag. 108.

> "Firſt fayre and wele
> "Therof much dele
> "He dygged it in a POT."
>
> *Sir T. More's Workes.*

TOWN } Notwithſtanding their ſeeming difference, theſe
TUN } three (TOWN, TUN, TEN) are but one word, with
TEN } one meaning; viz. *Incloſed*, *Encompaſſed*, *Shut in*: and they only differ (beſides their ſpelling) in their modern different application and ſubaudition. It is the paſt tenſe and therefore paſt participle (ton, tone, tun, tyne, tene) of the Angloſaxon verb Tynan, to incloſe, to encompaſs, to *Tyne*.

F.

To *Tyne!*

H.

Nay, I will not warrant that uſe of the word in modern Engliſh. "*To* TYNE (Skinner ſays) adhuc pro *Sepire* in quibuſdam Angliæ partibus uſurpatur: ſi Verſtegano fides ſit." Whether the word be now ſo uſed, I know not, nor ſhall I give myſelf the trouble to inquire. I think it probable; but it is ſufficient for my purpoſe that this verb was commonly ſo uſed in that period of our language which we call Angloſaxon.

The modern ſubaudition, when we uſe the word TOWN, is reſtricted to—any number of houſes—*Incloſed* together. Formerly the Engliſh ſubaudition was more extenſive, and embraced alſo any *incloſure*—any quantity of land &c. *incloſed.*

" Sotheli thei diſpiſiden, and thei wenten awei, another in to his TOUN, for ſothe another to his marchaundie."

" But they made light of it, and went their ways, one to " his *Farm*, another to his merchandiſe."

Matthew. chap. xxii. v. 5.

" Whiche thing as thei that leſewiden hadden ſeyn don, " thei fledden, and telden in to the citee and in TOUNES."

" When they that fed them ſaw what was done, they fled, " and went and told it in the city and in the *Country*."

Luke. chap. viii. v. 34.

" And alle bigunnen togidre to excuſe, the firſte ſeide, " I haue bougt a TOUN, and I haue nede to go out and ſe yt."

" And they all with one conſent began to make excuſe. " The firſt ſaid unto him, I have bought a *Piece of ground*, " and I muſt needs go and ſee it."

Luke. chap. xiv. v. 18.

" And he wente and cleuide to oon of the burgeys of that " cuntre, and he ſente him in to his TOUN that he ſhulde " fede hoggis."

" And he went and joined himſelf to a citizen of that " country; and he ſent him into his *Fields* to feed ſwine."

Luke. chap. xv. v. 15.

" And

" And whanne thei ledden him, thei token sum man symont " of syrenen, comynge fro the TOUN and thei puttiden to him " a cross, to bere aftir Ihesu."

" And as they led him away, they laid hold upon one Simon " a Cyrenean, coming out of the *Country*, and on him they " laid the cross, that he might bear it after Jesus."

Luke. chap. xxiii. v. 26.

A TUN (tunne) and its diminutive *Tunnel* (tænel, tenel) is the same participle, with the same meaning; though now usually applied to an *inclosure* for fluids.

" Certain persons of London brake up the TUNNE in the " warde of Cornhill, and tooke oute certayne persons that " thither were committed by Sir Ihon Briton, then custos or " gardeyn of the citie."

Fabian. *Edwarde* I. pag. 142.

F.

In this derivation of TUN, I suppose you know that you have only all the etymologists of all the languages of Europe against you: for all of them use this word: and they seem to agree that it comes from the Latin *Tina*, and *Tina* from the Greek Δεινος.

H.

Do Δεινος or *Tina* afford us any shadow of a meaning to the word TUN? If they do not; such derivation is at least nugatory. But *Tina* has no connection with this doubtful Δεινος. *Tina* is itself from Tynan: as heaps of other Latin words,

 referred

referred to by our etymologiſts ſhall in due time be ſhewn evidently to come from us, and not our words from them.

F.

When different languages have the ſame word, who ſhall decide which of the two is original?

H.

This circumſtance—Its meaning—ſhall decide. The word is always ſufficiently original for me in that language where its meaning, which is the cauſe of its application, can be found. And ſeeking only meaning, when I have found it, there I ſtop: the reſt is a curioſity whoſe uſefulneſs I cannot diſcover.

But to proceed in our courſe.

However ſtrange it may, at firſt mention, appear to you, TEN (in the Angloſaxon ꞇẏn, ꞇın, ꞇen) is likewiſe the paſt participle of Tẏnan.

You have already ſeen that the names of *Colours* have a meaning, as a cauſe of their denomination; and now you will find that the names of *Numerals* have alſo a meaning. So have the *Winds*, &c. In fact, all *General* terms muſt have a meaning, as the cauſe of their impoſition: for there is nothing ſtrictly arbitrary in language.

It is in the higheſt degree probable that all numeration was originally performed by the fingers, the actual reſort of the ignorant: for the number of the fingers is ſtill the utmoſt extent

of numeration. The hands doubled, closed, or shut in, include and conclude all number: and might therefore well be denominated ꞇẏn or TEN. For therein you have closed all numeration *: and if you want more, must begin again, TEN and one, TEN and two, &c. to *Twain-tens:* when you again recommence, *Twain-tens* and one, &c.

KNOLL } In the Anglosaxon Cnoll, Cnẏll, is the past parti-
KNELL } ciple of Cnẏllan, To strike a bell.

CHOICE—Was formerly written CHOSE; and is the past participle of Cẏran, eligere, *To Chese*, as it was formerly written.

" Frely paye the tythe neyther worste ne beste, but as they
" come to honde without CHOSE."

Diues and Pauper. 7th comm. cap. 13.

" Now thou might CHESE
" How thou couetist to cal me, now thou knowst al mi names."

Vision of P. Plowman. pass. 16. fol. 77. pag. 2.

" Than sayd Pilate to the maysters of the lawe. CHESE
" you of the moost myghty men amonge you, and let them
" holde these maces."

Nychodemus Gospell. chap. 1. (1511.)

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* *Decem*, Δικα has also been well derived from Δεχομαι, comprehendo —" παρα το δεχεσθαι και συγκεχωρηκεναι τα γενη παντα των αριθμων.—Sed hæc " (says Vossius) allusio verius quam originatio."

I do not concur with him in this censure.

" I haue

"I haue fette byfore yŏu lyfe and dethe, good and euyll,
" bleffynge and curfe, and therfore CHESE the lyfe."

Diues and Pauper. 8th comm. cap. 13.

MINT } Are the paft participle of Ꝺyneᵹian, Ꝺynᵹian,
MONEY } notare, to mark, or to Coin. *Mineyed. Minyed, Min'd. Mint:* and MONEY, merely by changing the characteriftic Y to O.—The Latin *Moneta* * is the paft participle of the fame Anglofaxon verb.

THONG } Are the paft participle of Ðpınan, Ðpınan, decref-
THIN } cere, minui. THONG (in the Anglofaxon Ðponᵹ, Ðpanᵹ) was ftill written THWONG, long after our language ceafed to be called Anglofaxon.

"Forfothe a ftronger than I fhal come aftir me, whos I am
" not worth to unbynde the THWONG of hife fhoon."

Luk. chap. iii. (v. 16.)

"He it is that is *to comynge* aftir me, whiche is maid bifore
" me, of whom I am not worthi that I unbynde the THWONG
" of his fhoo."

Iohn. chap. i. (v. 27.)

"He axed of the kynge fo myche grounde as the hyde of a
" bull or other befte wolde compace, which the kynge to hym
" graunted. After whiche graunt, the fayde Hengyfte to the

* Voffius tells us that MONETA is from *Moneo:* "quod ideo MONETA
" vocatur; quia nota infcripta *monet* nos autoris et valoris."

"ende to winne a large grounde, cauſyd the ſayd beſtes ſkyn
"to be cut into a ſmall and ſlender THONG."

Fabian. parte 5. chap. 83.

THIN, as well as THONG, appears to have been formerly written with a w.

"And then hee ſickned more and more, and dried and "DWINED away."

Hiſt. of Prince Arthur. 3d part. chap. 175.

SORROW
SORRY
SORE
SHREWD
SHREW

Are one word differently ſpelled, and in modern Engliſh ſomewhat differently applied; but have all one meaning: and, by the change of the characteriſtic letter Y to O, are the paſt participle of the Angloſaxon verb ꞅýꞃƿan, ꞅýꞃeƿan, ꞅýꞃeƿian to vex, to moleſt, to cauſe miſchief to.

This participle was written in the Angloſaxon ꞅoꞃƿ, ꞅoꞃƿe, ꞅoꞃh. ꞅoꞃhᵹ, ꞅoꞃᵹ, ꞅaꞃe, ꞅaꞃ. And, long after that time, in Engliſh SORWE, SOREWE, SOOR, &c. And was, and is, the general name for any malady or diſeaſe, or miſchief, or ſuffering; any thing generally by which one is moleſted, vexed, grieved, or miſchieved. And whoever attempts to pronounce the Angloſaxon participle SORW, will not wonder that it ſhould have been ſo variouſly written *.

"And

* The ſame change in the written ſigns has taken place in the modern manner of repreſenting ſimilar ſounds.

Arwe

"And Iheſu enuyrownyde al galilee, techynge in the ſyna-
"gogis of hem the goſpel of the rewme, and heelinge al
"SOREWE, ether ache, and ſikeneſſe in the peple. And his
"fame wente in to al ſirie, and thei offriden to him alle men
"hauynge yuel, takun with dyuerſe SOORIS and tormentis."

"And Jeſus went about all Galilee, teaching in their ſyna-
"gogues, and preaching the goſpel of the kingdom, and
"healing *all manner of ſickneſs* and *all manner of diſeaſes* among
"the people. And his fame went throughout all Syria; and
"they brought unto him all ſick people that were taken with
"divers *diſeaſes* and torments."

Matthew. chap. iv. v. 23, 24.

"Marye Magdaleyn anoynted the blysful fete of our Lorde
"Iheſu with a precyous oynement. Judas was SOROWE
"therof and grutched."

Dives and Pauper. 1ſt comm. cap. 53.

Arwe		*Arrow*
Narwe		*Narrow*
Sparwe		*Sparrow*
Harwe		*Harrow*
Falwe		*Fallow*
Halwe	Are become	*Hallow*
Salwe		*Sallow*
Walwe		*Wallow*
Yelwe		*Yellow*
Borwe		*Borrow*
Holwe		*Hollow*
Morwe		*Morrow.*

In

In the same meaning we say—a SORRY tale, a SORRY case or condition.

Junius says—" SORE, A. S. ſaꞃ. Forte eſt a σωρος, cumulus; " ut proprie olim accepta ſit vox de tumore in quem ingens " purulentæ materiæ copia confluit ac coacervatur. Rectius " tamen videri poteſt deſumptum ex ψωρα, ſcabies late diffuſa " et alte defixa. Vel a συρειν, trahere."

Skinner thinks SORE is a contraction from the Latin SEVERUS. And the Latin etymologiſts give us the ſatisfaction of informing us, that *Severus* is either *ſatis verus*—or *ſecus*, hoc eſt, *juxta verum*—or *ſemper verus*—or σεβηρος, venerabilis.

SHREWD—The paſt participle of the ſame verb ſꞅꞃƿan; ſꞅꞃeƿan; not by a change of the characteriſtic letter, but by adding ED to the Indicative. It is ſꞅꞃƿeꝺ, ſꞅꞃeƿeꝺ; which, I doubt not, is our modern SHREWED, or SHREWD. And ſꞅꞃƿe, ſꞅꞃeƿe, is our modern SHREWE or SHREW*: which I believe to be the Indicative of ſꞅꞃeƿan; and to mean,—one who *vexes* or *moleſts*.

SHREW was formerly applied indifferently to Males as well as to Females.

" The old SHREW Sir Launcelot ſmote me downe."
Hiſt. of Prince Arthur. 2d part. chap. 133.

* By a ſimilar eaſy corruption of *y* to *h*, *Syrop* becomes *Shrop*, *Skrup*, *Shrub*.

"Nay, not so said Sir Tristram, for that knight seemeth
"a SHREW."

Hist. of P. Arthur. 2d part. chap. 143.

"Jacob was a good man, Ezau a SHREWE."

Diues and Pauper. 1st comm. cap. 20.

"Be ye subgettes for Goddes sake, not only to good lordes
"and well ruled, but also to SHREWES and tyrauntes."

Diues and Pauper. 4th comm. cap. 15.

"But Vulcanus, of whom I spake,
"He was a SHREWE in all his youth."

Gower. lib. 5. fol. 88. pag. 2. col. 2.

"As our Saviour sayd by the wicked baily, which though
"he played the false SHREWE for his master, prouided yet
"wilily somwhat for himselfe."

Sir T. More. *Confutacion of Tyndale.* pag. 461.

BE-SHREW thee! (Be-ꞅẏꞃepe, the Imperative of Be-ꞅẏꞃepian) i. e. Be thou ꞅẏꞃꞃe, ꞅẏꞃepe. i. e. vexed—or, May'st thou be vexed, molested, mischieved, or grieved, in some manner.

MORROW }
MORN }
MORNING } Mer. Casaubon says—"Quis ad Græcorum verborum sonos aures habet vel tantillum imbutas, qui, cum audit solemne illud in omnium ore—*Good-morrow*—non Græcos audire se putet—γαθην ημεραν—dicentes?"

Junius says——"Ego A. S. mæꞃᵹen olim suspicabar desumptum ex Maꞃ and Mæꞃꞃe *Amplius.* Quoniam dies crastinus

"tinus nihil eſt aliud quam ſpatium vitæ ulterius adhuc, "eóque lucro apponendum."

Skinner's good ſenſe does not attempt any explanation.

If we cannot believe with Caſaubon (and I think we cannot) that *Good morrow* is merely the Greek αγαθην ημεραν; or with Junius, that it means a *Day* MORE; you will perhaps be induced to examine the equivalent words of other languages; in hopes of receiving ſome aſſiſtance, hints at leaſt, from the manner in which the equivalent words of other languages are explained by their etymologiſts. You may be tempted perhaps to inquire after the Greek αυριον, the Latin *Cras*, or the Italian and French *Dimane* and *Demain*. But ſpare yourſelf the trouble. From the numerous labourers in thoſe vineyards, inſtead of the grapes you look for, you will gather nothing but thorns.

Let us then trace backward the uſe of the word in our own language; and try whether we cannot find at home the meaning of this common, uſeful, and almoſt neceſſary word; which our anceſtors ſurely could not have waited for, till the Greeks, or ſome other nation, were pleaſed to furniſh them with it.

> "Shorten my dayes thou canſt with ſudden ſorow
> "And plucke nights from me; but not lend a MORROW."
>
> *Richard* 2d. fol. 27.

"They ſped theym to a place or towne called Antoygnye, "and there lodged that nyghte, and uppon the MOROWE "tooke their journey toward Normandy."

Fabian's Chronicle. pag. 253, 254.

"Right ſo in the MORNING, *afore day*, he mette with his
"man and his horſe. And ſo king Arthur rode but a ſoft pace
"*till it was day*."

Hiſt. of P. Arthur. 1ſt part. chap. 21.

"Well, ſaid Queene Gueneuer, ye may depart when ye
"will. So early on the MORROW, *or it was day* ſhe tooke
"her horſe."

Hiſt. of P. Arthur. 1ſt part. chap. 73.

"This night abide and waſhe your feete;
"And, *or the day begin*,
"You ſhall riſe earely in the MORNE
"And ſo departe againe."

Geneſis. chap. xix. fol. 37. pag. 1.

"Then Abraham roſe early up
"In MORNE before the ſunne."

Geneſis. chap. xxii. fol. 45. pag. 2.

"Woo be to you that thynke unproffytable thynge, and
"werke wycked thynge in your beddes in the MOROWE whan
"ye may not ſlepe."

Diues and Pauper. 9th comm. cap. 1.

"The nyght is paſſed, lo the MOROWE graye,
"The freſhe Aurora ſo fayre in apparence
"Her lyght *Dawith*, to voyde all offence
"Of wynter nyghtes."

Lyfe of our Lady. (pag. 7.)

"Lorde, in releſe of our wo
"In hygh heuenes thy mercy make enclyne
"And downe diſcende, and let thy grace ſhyne

Mẏꝛꝛenðe is the regular preſent participle of Mẏꝛꝛan; for which we had formerly *Mórewende*. The preſent participial termination *Ende* is, in modern Engliſh, always converted to *ing*. Hence *Morewing*, *Morwing* (and by an eaſy corruption) MORNING.

POND POUND PEN PIN BINN	To *Pin* or to *Pen*, is a common Engliſh verb. " And made Peace Porter to *pinne* the gates." *Viſion of P. Ploughman.* paſſ. 21. fol. 116. pag. 1. " *Pent* up in Utica." *Cato.*

" Hearke, our drummes
" Are bringing forth our youth: wee'l breake our walles
" Rather than they ſhall POUND us up: our gates
" Which yet ſeeme ſhut, we haue but *pin'd* with ruſhes,
" They'll open of themſelues."

Coriolanus. pag. 5.

This modern Engliſh verb *To Pin* or *To Pen* is the Angloſaxon verb Pẏnðan, includere; whoſe paſt participle is POND, POUND, PENN, PIN, BIN; and the old Latin BENNA, a cloſe carriage.

Skinner ſays—" POND Minſh. dictum putat quaſi BOND, " quoniam ibi ligata eſt (i. e. ſtagnat) aqua. Doct. Th. H. ob- " ſervat antiquis dictum eſſe PAND, q. d. patella." He adds, " Mallem deflectere ab A. S. Pẏnðan, includere: tum quia in " eo piſces, tanquam in carcere, includuntur; tum quia viva- " rium agro vel horto includitur." Skinner is perfectly right in his derivation; and would have expreſſed himſelf more poſitively than *Mallem*; if he had been aware of that change of the characteriſtic

well be pronounced and written *Morew*, as we have seen it was; and afterwards *Morowe* and MORROW. By adding the participial termination EN to the past tense, we have Mergen, Merien, Mer'n; Margen, Mar'n; Morgen, Morn; or Morewen, Morew'n, MOR'N: according to the accustomed contraction of all other participles in our language.

MORROW therefore and MORN (the former being the past tense of Mýrran, without the participial termination EN; and the latter being the same past tense, with the addition of the participial termination EN) have both the same meaning, viz. *Dissipated, Dispersed.* And whenever either of those words is used by us, *Clouds* or *Darkness* are *subaud.* Whose *dispersion* (or the time when they are *dispersed*) it expresses.

" *Dileguate* intorno s'eran le nubi."—It was the MORROW or the MORN.

Darkness was antiently supposed to be something positive; and therefore in the first chapter of Genesis we are told——
" Ðeostru wæron ofer ðære niwelnysse bradnysse. God cwæð
" ða. Geweorðe leoht. and he todælde ðæt leoht fram ðam
" ðeostrum. and hæt ðæt leoht dæg. and ða ðeostra niht.
" ða wæs geworden æfen and morgen an dæg."

" Darkness was upon the face of the deep. God said, Let
" there be light. And God *divided the light from the darkness.*
" And God called the light, day; and the darkness he called
" night. The evening and the morning (Morgen) was the
" first day."

Ꮗẏꞃꞃenꝺe is the regular present participle of Ꮗẏꞃꞃan; for which we had formerly *Mórewende.* The present participial termination *Ende* is, in modern English, always converted to *ing.* Hence *Morewing, Morwing* (and by an easy corruption) MORNING.

POND POUND PEN PIN BINN	To *Pin* or to *Pen*, is a common English verb. " And made Peace Porter to *pinne* the gates." *Vision of P. Ploughman.* pass. 21. fol. 116. pag. 1. " *Pent* up in Utica." *Cato.*

" Hearke, our drummes
" Are bringing forth our youth: wee'l breake our walles
" Rather than they shall POUND us up: our gates
" Which yet seeme shut, we haue but *pin'd* with rushes,
" They'll open of themselues."

Coriolanus. pag. 5.

This modern English verb *To Pin* or *To Pen* is the Anglosaxon verb Pẏnꝺan, includere; whose past participle is POND, POUND, PENN, PIN, BIN; and the old Latin BENNA, a close carriage.

Skinner says—" POND Minsh. dictum putat quasi BOND, " quoniam ibi ligata est (i. e. stagnat) aqua. Doct. Th. H. ob- " servat antiquis dictum esse PAND, q. d. patella." He adds, " Mallem deflectere ab A. S. Pẏnꝺan, includere: tum quia in " eo pisces, tanquam in carcere, includuntur; tum quia viva- " rium agro vel horto includitur." Skinner is perfectly right in his derivation; and would have expressed himself more positively than *Mallem*; if he had been aware of that change of the characteristic

characteriftic letter of the verb, which runs throughout our whole language: nor would he have needed to ufe the vague and general word *Deflectere*, when he might have fhewn what part of the verb it was.

Lye concurs with Skinner—" POND, ftagnum, Idem credo " habere etymon ac POUND. In hoc differunt, quod alterum " beftias terrenas, alterum aquaticas includit."

DOTARD } I believe to be DODER'D (i. e. *Befooled*), the re-
DOTTEREL } gular paft participle of Dybeɲian, Dyɲian. Illudere, to delude. DOTTEREL is its diminutive.

" The DOTTEREL, which we think a very dainty difh,
" Whofe taking makes fuch fport, as man no more can wifh;
" For as you creep, or COWR, or lie, or ftoop, or go,
" So marking you with care the apifh bird doth do,
" And acting every thing, doth never mark the net,
" Till he be in the fnare, which men for him have fet."

Poly-olbion. Song 25.

This *Dotterel*-catching (except treacheroufly fhedding the blood of his moft virtuous fubjects) was the favourite diverfion of Charles the fecond.

BOW }
BOUGH } This word (for it is but one word differently fpelled) whether applied to the inclination of the body in
BAY } reverence; or to an engine of war; or an inftru-
BUXOM } ment of mufic; or a particular kind of knot; or the curved part of a faddle, or of a fhip; or to the Arc-en-ciel; or to bended legs; or to the branches of trees; or to any recefs of

of the ſea ſhore; or in buildings, in barns or windows; always means one and the ſame thing: viz. *Bended* or *Curved:* and is the paſt tenſe and therefore paſt participle of the Angloſaxon verb Bẏᵹan, flectere, incurvare. It will not at all ſurprize you, that this word ſhould now appear amongſt us ſo differently written as BOW, BOUGH and BAY; when you conſider that in the Angloſaxon, the paſt tenſe of Bẏᵹan was written Boᵹh, Buᵹ, and Beah.

> " I ſe it by enſample in ſommer time on trees,
> " There ſome *Bowes* bene leued, and ſome bere none."
>
> *Viſion of P. Ploughman*, fol. 78. pag. 2.

" The tabernacles were made of the fayreſt braunches and " BOWES that myght be founde."

Diues and Pauper. 3d comm. cap. 4.

" God badde the children of Iſraell take braunches and " BOWES of palme trees."

Diues and Pauper. 3d comm. cap. 18.

" All they BOWED awaye from goddes lawe."

Diues and Pauper. 4th comm. cap. 13.

" In tyme of tempeſt the BOWES of the tree bete themſelf " togydre and all to *breſte* and fall downe."

Diues and Pauper. 4th comm. cap. 27.

" He lept out at a BAY window euen ouer the head where " king Marke ſate playing at the cheſſe."

Hiſt. of P. Arthur. 2d part. chap. 58.

"They ſtoode talking at a BAY window of that caſtle."

Hiſt. of P. Arthur. 2d part. chap. 68.

"They led la beale Iſond where ſhee ſhould ſtand, and be-
"hould all the Iuſts in a BAY window."

Hiſt. of P. Arthur. 2d part. chap. 154.

"Queene Gueneuer was in a BAY window waiting with her
"ladies, and eſpied an armed knight."

Hiſt. of P. Arthur. 3d part. chap. 132.

"Theſe ceremonies that partly ſuperſticion, partly auaryce,
"partly tyranny, hath brought into the church ar to be eſ-
"chuyed, as the ſayng of priuat maſſes, bleſſing of water,
"BOWGH bread."

Declaracion of Chriſte. By Iohan Hoper. cap. xi.

——— "Or with earth
"By nature made to till, that by the yearly birth
"The large-BAY'D barn doth fill."

Poly-olbion. Song. 3.

"Adorn'd with many harb'rous BAYS."

Poly-olbion. Song. 23.

BUXOM, in the Angloſaxon Boȝ-ſum, Boc-ſum, Buh-ſum; in old Engliſh *Bough-ſome*, i. e. Eaſily *Bended* or *Bowed* to one's will, or obedient.

"Yf ther were ony UNBUXOM childe that wold not obeye
"to his fader and moder &c. god badde that all the people of
"the

" the cyte or of that towne ſholde ſlee that UNBUXOM childe
" with ſtones, in example of all other."

Diues and Pauper. 4th comm. cap. 2.

" I praye you all that ye be BUXUM and meke to fader and
" moder."

Diues and Pauper. 4th comm. cap. 10.

STOCK STOCKS STOCKING STUCK STUCCO STAKE STEAK STICK STITCH	All theſe (viz. ꞅꞇoc, ꞅꞇac, ꞅꞇicce; STOK, STOK-EN, STUK, STAK, STIK, STICH) ſo variouſly written, and with ſuch apparently different meanings, are merely the ſame paſt tenſe and paſt participle (differently ſpelled, pronounced, and applied) of the Angloſaxon verb ꞅꞇican, ꞅꞇician, *To Stick*, pungere, figere: although our modern faſhion acknowledges only STUCK as the paſt tenſe and paſt participle of the verb *To Stick*, and con-

ſiders all the others as ſo many diſtinct and unconnected ſubſtantives.

We have in modern uſe (conſidered as words of different meaning)

STOCK—Truncus, ſtipes, i. e. *Stuck*: as *Log* and *Poſt* and *Block*, before explained.—" To ſtand like a STOCK."

STOCK—metaph. A ſtupid or blockiſh perſon.

STOCK—of a tree, itſelf *Stuck* in the ground, from which branches proceed.

Stock—metaph. Stirps, family, race.

"Ony man born of the stoke of Adam."
Declaracion of Christe. By Iohan Hoper. cap. 7.

Stock—*Fixed* quantity or ſtore of any thing.

Stock—in trade: *fixed* ſum of money, or goods, capital, fund.

Stock—Lock; not affixed, but stuck in.

"The chambre dore anone was stoke
"Er thei haue ought unto hir ſpoke."
Gower. lib. 7. fol. 171. pag. 1. col. 2.

Stock—of a gun; that in which the barrel is *Fixed*, or *Stuck*.

Stock—Handle; that in which any tool or inſtrument is *Fixed*.

Stock—Article of dreſs for the neck or legs. (See stocking.)

Stocks—A place of puniſhment; in which the hands and legs are *ſtuck* or *fixed*.

"There to abyde stocked in pryſon."
Lyfe of our Lady. pag. 35.

Stocks—In which ſhips are *ſtuck* or *fixed*.

Stocks

STOCKS—The public Funds; where the money of perſons is now *fixed*.——

STOCKING—for the leg: corruptly written for STOCKEN, (i. e. *Stok*, with the addition of the participial termination EN) becauſe it was *Stuck* or made with *ſticking* pins, (now called *knitting needles*.)

STUCCO—for houſes, &c. A compoſition *ſtuck* or *fixed* upon walls &c.

STAKE—in a hedge; *Stak* or *Stuck* there.

STAKE—to which beaſts are faſtened to be baited—i. e. any thing *ſtuck* or *fixed* in the ground for that purpoſe.

STAKE—A *Depoſit*; paid down or *fixed* to anſwer the event.

STAKE—metaph. *Riſque*; any thing *fixed* or engaged to anſwer an event.

STEAK—A piece or portion of fleſh ſo ſmall as that it may be taken up and carried, *ſtuck* upon a fork, or any ſlender *ſticking* inſtrument. Hence, I believe, the German and Dutch *Stuck*, *Stuk*, to have been transferred to mean any ſmall piece of any thing.

STICK—(formerly written STOC) carried in the hand or otherwiſe; but ſufficiently ſlender to be *Stuck* or thruſt into the ground or other ſoft ſubſtance.

STICK—A thruft.

STITCH—in needle work (pronounced CH inftead of CK) a thruft or pufh with a needle: alfo that which is performed by a thruft or pufh of a needle.

STITCH—metaph. A pain, refembling the fenfation produced by being *ftuck* or pierced by any pointed inftrument.

The abovementioned are the common ufes to which this participle is applied in modern difcourfe; but formerly (and not long fince) were ufed

STOCK—for the leg; inftead of STOCKEN (*Stocking.*)

STOCK—A fword or rapier, or any weapon that might be thruft or *ftuck.*

STOCK—A thruft or *pufh.*

STUCK—A thruft or *pufh.*

The abovementioned modern ufes of this participle ftand not in need of any inftances or farther explanation. For the obfolete ufe of it, a very few will be fufficient.

Speed. Item, fhe can knit.

Launce. What neede a man care for a STOCK with a wench, "when fhe can knit him a STOCKE."

Two Gentlemen of Verona. pag. 31.

"I did thinke by the excellent conſtitution of thy legge, it
"was form'd under the ſtarre of a galliard.

"I, 'tis ſtrong; and it does indifferent well in a dam'd
"colour'd STOCKE."

Twelfe Night. pag. 257.

"Which our plain fathers erſt would have accounted ſin,
"Before the coſtly coach and ſilken STOCK came in."

Poly-olbion. Song 16.

"To ſee thee fight, to ſee thee foigne, to ſee thee trauerſe,
"to ſee thee heere, to ſee thee there, to ſee thee paſſe thy
"*puncto,* thy STOCK, thy reuerſe, thy diſtance, thy montant."

Merry Wiues of Windſor. pag. 47.

"I had a paſſe with him, rapier, ſcabberd, and all: and he
"giues me the STUCKE in with ſuch a mortall motion, that it
"is ineuitable."

Twelfe Night. pag. 269.

"When in your motion you are hot and dry,
"And that he calls for drinke; Ile haue prepar'd him
"A challice for the nonce; whereon but ſipping,
"If he by chance eſcape your venom'd STUCK,
"Our purpoſe may hold there."

Hamlet. pag. 276.

"The fere affrayit my mynd aſtonit als,
"Upſtert my hare, the word STAKE in my hals."

Douglas. booke 3. pag. 68.

Though I have no doubt of my explanation of STUCCO; yet, ſtanding alone, I ought to give you Menage's account of it.

He

He ſays, that the French Du *Stuc*, is from the Italian *Stucco;* and *Stucco*—" forſe dal Tedeſco *Stuk*, che vale *Frammento:* " eſſendo compoſto lo *Stucco* di frammenti di marmo.—Il Sr " Ferrari da *Stipare*."

The Italian STOCCO and STOCCATA and the French ESTOC, are the ſame participle.

F.

Before you quit this word, I wiſh to know what you will do with Dryden's—*Stitch-fall'n* cheek?

" A *Stitch-fall'n* cheek, that hangs below the jaw."

Johnſon ſays—" that perhaps it means *furrows* or *ridges;*" and that " otherwiſe he does not underſtand it."

H.

The woman who knitted his ſtockings could have told him, and explained the figure by her own miſhap.

DRY } DRONE } DRAIN } These words, though differently ſpelled, and differently applied, are the ſame paſt tenſe and paſt participle of the Anglofaxon verb Ꝺꞃẏᵹan, excutere, expellere, and therefore *ſiccare*.

DRY, ſiccus, in the Angloſaxon Ꝺꞃẏᵹ, is manifeſtly, the paſt tenſe of Ꝺꞃẏᵹan, uſed participially.

DRONE, excuſſus, expulſus (ſubaud. BEE) is written in the Angloſaxon Ꝺꞃan, Ꝺꞃane, Ꝺꞃæn. Ꝺꞃaᵹ (Y in Ꝺꞃẏᵹan being changed

changed into A broad) is the regular paſt tenſe of Dꞃẏᵹan: by adding to it the participial termination EN, we have Dꞃaᵹen, Dꞃaᵹ'n, Dꞃan (the A broad) pronounced, by us in the South, DRONE.

DRAIN is evidently the ſame participle differently pronounced, as Dꞃæn: being applied to that by which any fluid (or other thing) is excuſſum or expulſum.

ROGUE
ROCK
ROCHE
ROCHET
ROCKET
RUG
RUCK
ARRAY
RAIL
RAILS
RIG
RIGGING
RIGEL
RILLING
RAY.

All theſe are the paſt participle of the Anglo-ſaxon verb Ƿꞃıᵹan, tegere, *To Wrine, To Wrie*, to cover, to cloak.

To Wrine, or *To Wrie* was formerly a common Engliſh verb.

" The good folke that Poule to preched
" Profred hym ofte, whan he hem teched,
" Some of her good in charite,
" But ther of ryght nothyng toke he,
" But of hys honde wolde he gette
" Clothes to WRINE hym and hys mete."
Rom. of the Roſe. fol. 152. pag. 1. col. 1.

" I haue wel leuer, ſothe to ſay,
" Before the people patter and pray,
" And WRYE me in my foxerye
" Under a cope of papelardye."
Rom. of the Roſe. fol. 152. pag. 2. col. 1.

"And aye of loues seruauntes euery whyle
"Himselfe to WRYE, at hem he gan to smyle."

Rom. of the Rose. fol. 159. pag. 1. col. 1.

"For who so lyste haue healyng of his leche
"To him byhoueth fyrst UNWRIE hys wounde."

Rom. of the Rose. fol. 161. pag. 2. col. 2.

"And WRIE you in that mantel euermo."

Troylus. boke 2. fol. 165. pag. 1. col. 1.

"But O fortune, executrice of Wyerdes,
"O influences of heuens hye,
"Soth is, that under God ye ben our hierdes,
"Though to us beestes ben the causes WRIE."

Troylus. boke 3. fol. 175. pag. 2. col. 2.

——— "Up embossed hygh
"Sate Didò al in golde and perrey WRIGH."

Dido. fol. 212. pag. 2. col. 2.

"WRIE the glede, and hotter is the fyré,
"Forbyd a loue, and it is ten tymes so wode."

Tysbe. fol. 210. pag. 2. col. 1.

The disuse of this verb Ƿꞃıȝan, to *Wrine*, or to *Wrie*, has, I believe, caused the darkness and difficulty of all our etymologists concerning the branches of this word which are left in our language. And yet, I think, this should not have happened to them: for the verb Ƿꞃıȝan is not so intirely lost to the language, but that it has still left behind it the verb *To Rig*, with the same meaning. Which Johnson (with his wonted sagacity) derives from *Ridge*, the back." Because, forsooth,

6 —"Cloaths

—" Cloaths are proverbially faid to be for the back, and vic-
" tuals for the belly."

Rogue (according to the ufual change of the characteriftic i) is the paft tenfe and therefore paft participle of Ƿꞃiᵹan, and means *Covered, Cloaked;* moft aptly applied to the character defignated by that term.

It happens to this verb, as to the others, that the change of the characteric i was not only to o, but alfo to a. What we call rogue, Douglas therefore calls ray (ᵹ being foftened to y.)

> " Thir Romanis ar bot ridlis, quod I to that ray,
> " Lede, lere me ane uthir leffoun, this I ne like."
>
> *Douglas.* Prol. of the 8th booke. fol. 239. pag. 2.

Upon this paffage, the Gloffarift to Douglas fays—" ray
" feems to fignify fome name of reproach, as Rogue, Knave,
" or fuch like: Or perhaps it may be taken for a Rymer or
" poetafter, and fo allied to the word *Ray* in Chaucer exp.
" *Songs, Roundels:* Or laftly, perhaps it may denote a wild or
" rude fellow, from the a. s. *Reoh,* afper, whence Skinner
" derives the old Eng. word *Ray,* mentioned in fome of their
" ftatutes, explained by Cowel *Cloth never dyed:* Or from the
" s, *Rea* (for Roe) as we commonly fay, as wild as a *Rea.* But
" after all I am not fatisfied."

The fame word, with the fame meaning, is alfo ufed in *Pierce Ploughman.*

"To Wy and to Wynchefter I wente to the fayre
"With mani maner merchandife as mi mafter me hight
"Ne had the grace of Gyle igoo amongeft my chaffer
"It had bene unfolde thys feuen yere fo me God helpe
"Than draue I me among drapers, my donet to lerne
"To drawe the lyfer a longe the lenger it femed
"Amonge the riche RAYES I rendred a leffon
"To broche them with a packnedle and plitte hem togithers
"And put hem in a preffe and pynned them therin
"Til ten yardes or twelue had tolled owte xiii."

Vif. of P. Ploughman. fol. 23. pag. 2.

A ROCK (K inftead of G) is the *covered* part of the machine which fpinfters ufe; I mean *covered* by the wool to be fpun. It was formerly well written ROK, C before K being always fuperfluous.

"As fche that has nane uthir rent nor hyre,
"Bot wyth hyr ROK and fpynnyng for to thryffe,
"And therwyth to fuftene her empty lyffe."

Douglas. booke 8. pag. 256.

ROCKET OF ROCHET, part of the drefs of a bifhop and formerly of women, is the diminutive of the Anglofaxon ꞃoc, exterior veftis (the fame participle) or that with which a perfon is *covered.*

"For there nys no clothe fytteth bette
"On damofel, than doth ROKETTE.
"A woman wel more fetyfe is
"In ROKETTE, than in cote ywis,

"The

2

"The white ROKETTE ryddeled fayre
"Betokeneth that ful debonayre
"And ſwete was ſhe that it bere."
Rom. of the Roſe. fol. 125. pag. 2. col. 2.

"For al ſo wel wol loue be ſette
"Under ragges as ryche ROCHETTE."
Rom of the Roſe. fol. 142. pag. 2. col. 2.

RUG, In the Angloſaxon ꞃooc, indumentum, is alſo the ſame paſt participle of Ƿꞃıᵹan; the characteriſtic I, as uſual, being changed alſo to Oo and U.

"Horror aſſumes her ſeat, from whoſe abiding flies
"Thick vapours, that like RUGS ſtill hang the troubled air."
Poly-olbion. Song 27.

RUCK alſo (a very common Engliſh word, eſpecially amongſt females, though I find it not in any Engliſh collection) is the ſame participle as ꞃooc, and means *covered.* It is commonly uſed when ſome part of ſilk, linen, &c. is folded over, or *covers* ſome other part, when the whole ſhould lye ſmooth or even.

We may notice in paſſing, that the old Engliſh words to *Rouk* and to *Ruck*, are likewiſe formed from the paſt tenſe of Ƿꞃıᵹan; and mean, not (as Junius ſuppoſes) to lye *quiet* or in *ambuſh*, but ſimply to lye *covered.*

"What is mankynde more unto you yholde
"Than is the ſhepe that ROUKETH in the folde."
Knightes Tale. fol. 3. pag. 1. col. 2.

"Now

" Now ryse my dere brother Troylus,
" For certes it non honour is to the
" To wepe, and in thy bed to ROUKEN thus."

Troylus. boke 5. fol. 193. pag. 2. col. 2.

" Waytyng his tyme on Chaunticlere to fall,
" As gladly done these homicides all,
" That in a wayte lye to murdre men,
" O falfe murdrer, RÚCKYNG in thy den."

Tale of Nonnes Prieſt. fol. 90. pag. 1. col. 1.

We have ſeen RAY (the paſt tenſe of Ƿꞃıᵹan) uſed by Douglas for ROGUE. It is likewiſe uſed with the ſame propriety for ARRAY.

" The thirde the kynge of nacions was
" And Tidnall was his name,
" Theſe foure did marche in battel RAYE
" By armes to trye the ſame."

Geneſis. chap. 14. fol. 25. pag. 2.

" And ſuch as yet were left behinde
" Made ſpeede to ſcape awaie:
" And to the mountaynes fledde for life
" Forgettinge battel RAIE."

Geneſis. chap. 14. fol. 26. pag. 2.

By the addition of the participial termination ED to RAY or RAIE, we have RAYED, RAIED, or RAIDE.

" What one art thou, thus in torne weed iclad?
" Vertue. In price whom auncient ſages had.
" Why poorely RAIDE?"——(i. e. poorly RIGGED.)

Songes, &c. By the Earle of Surrey, &c. fol. 107. pag. 1.

ARRAY

ARRAY is the fame paft tenfe, with A the ufual prefix to the præterit of the Anglofaxon verbs; and means *Covered, Dreffed:* and is applied by us both to the dreffing of the body of an individual, and to the dreffing of a body of armed men.

ARAYNE is the forefaid paft tenfe ARAY with the addition of the participial termination EN: Arayen, Aray'n, clothed, dreffed, covered.

> " Eftir thame mydlit famin went ARAYNE
> " The uthir Troyanis and folkis Italiane."
>
> *Douglas.* booke 13. pag. 470.

A woman's *Night*-RAIL, in the Anglofaxon ꞃæȝel, is the diminutive of ꞃæȝ or RAY the paft tenfe of Ƿꞃıȝan.

As ROCHET fo RAIL means thinly or flenderly *covered.* And we have not this word from the Latin *Ralla* or *Regilla*, to which our etymologifts refer us, without obtaining any meaning by their reference; but *Ralla* and *Regilla* are themfelves from our northern ꞃæȝel: nor is there found for them any other rational reference.

RAILS, by which any area, courtyard, or other place is thinly (i. e. not clofely, but with fmall intervals) *covered*, is the fame word ꞃæȝel.

> " Furth of the fey with this the *dawing* fpringis,
> " As Phebus rais, faft to the yettis *thringis*
> " The *chois* gallandis, and huntmen thaym befyde,
> " With RALIS and with nettis ftrang and wyde,
> " And hunting fperis ftif with hedis brade."
>
> *Douglas.* booke 4. pag. 104.

" The

"The buſtuous ſwyne
"Quhen that he is betrappit fra hys feris
"Amyd the hunting RALIS and the nettys."
Douglas. booke 10. pag. 344.

Of the ſame meaning and family is the word RILLING (for *Rillen*, as RAILING for RAILEN;) for that with which the feet are *covered*.

"Thare left fute and al thare leg was bare,
"Ane rouch RILLING of raw hyde and of hare
"The tothir fute couerit wele and knyt."
Douglas. booke 7. pag. 238.

A RIG, RIGEL, RIGIL, or RIGSIE, is a male (Horſe or other animal) who has eſcaped with a partial caſtration, becauſe ſome portion of his teſticle was *covered*, and ſo hidden from the operators view.

RIGGING (written, I ſuppoſe, corruptly for RIGGEN, i. e. Ƿriȝȝen) is that with which a ſhip, or any thing elſe, is RIGGED (i. e. Ƿriȝȝed) or *covered.*

I fear I have detained you too long upon this verb Ƿriȝan. And, for our preſent purpoſe, it is not neceſſary to ſhew you what I think of a ROCK in the ſea; or of a Sky-ROCKET; or of RAIMENT, ARRAIMENT, To *Rail* and to *Rally;* the real meaning of all which, I believe, the etymologiſt will find no where but in Ƿriȝan.

DROSS—Is the paſt participle of DRIUSAN, Dreoſan, dejicere, præcipitare.

HOARD

HOARD
HERD
HURDLE } HOARD, 𐌷𐌰𐌿𐍂𐌳, hoꞃꝺ, is the paſt participle of hẏꞃꝺan, cuſtodire.

HERD is the ſame participle; and is applied both to that which is *guarded* or *kept*, and to him by whom it is *guarded* or *kept*. We uſe it both for Grex and Paſtor.

HURDLE, hẏꞃꝺel, is the diminutive of the ſame participle hẏꞃꝺ: for (as uſual with the change of the characteriſtic letter) the paſt tenſe of hẏꞃꝺan was written either hoꞃꝺ, hyꞃꝺ, or heoꞃꝺ.

SKILL
SCALE
SCALD
SHALE
SHELL
SHOAL
SCOWL
SCULL
SHOULDER
SHILLING
SLATE
SCALA
SCAGLIA
ESCHELLE
ESCAILLE
ESCHALOTTE
SCALOGNA.

At firſt ſight, theſe words may ſeem to have nothing in common with each other; little at leaſt in the ſound, leſs in the meaning. Yet are they all the paſt participle of the Angloſaxon verb ꞅcẏlan, To divide, to ſeparate, to make a difference, to diſcern, to *Skill:* and have all one common meaning.

This Engliſh verb, *To Skill*, though now obſolete, has not been long loſt to the language; but continued in good and common uſe down to the reign of Charles the firſt.

> " Shall ſhe worke ſtories or poetries?
> " It SKILLETH not which."
> *Endimion.* By John Lilly. Act 3. Sc. 1.

" And now we three have ſpoke it,
" It SKILLS not greatly who impugnes our doome."

2d Part. *Henry VI.* pag. 132.

" It's no matter, give him what thou haſt; though it lack a " ſhilling or two, it SKILLS not."

B. Jonſon. *Poetaſter.* A. 3. Sce. 4.

" I am ſick, methinks, but the diſeaſe I feel
" Pleaſeth and puniſheth: I warrant Love
" Is very like this, that folks talk of ſo:
" I SKILL not what it is."

B. and Fletcher. *Martial Maid.*

" Now ſee the blindnes of us worldlye folk, how preciſely " we preſume to ſhoote our foliſh bolte, in thoſe matters moſt " in whiche we leaſt can SKILL."

Sir T. More. *De quatuor nouiſſimis.* pag. 73.

SKILL, as now commonly uſed, is manifeſtly *Diſcernment:* that faculty by which things are properly *divided* and *ſeparated* one from another.

" Into vii partes I haue this boke dyuyded
" So that the reder may choſe where he wyll.
" The fyrſte conteyneth how the Brytons guyded
" This lande from Brute, Moliuncius untyll.
" And from Moliuncius I haue ſette for SKYLL
" To the nynthe yere of kynge Caſſibelan
" The ſeconde parte."

Fabian. *Prologe.*

" I thought that fortitude had been a mean
" 'Twixt fear and raſhneſs; not a luſt obſcene

" Or

"Or appetite of offending; but a SKILL
"And nice *discernment* between good and ill."
B. Jonson. *Underwood.*

As we have in English *Writ*, Wrote, Wroten, *Wroot*, *Wrat*, Wrate, and *Written*, for the past participle of Ƿꞃıꞇan, To *Write*; So the characteristic letter I or Y of the verb ꞅcẏlan, in order to form the past tense, is changed to I short, or to A, or to E, or to O, or to OA, or to OO, or to OU, or to OW, or to U. And here again, as before in ꞅcıꞃan and ꞅcıꞇan (and in all Anglo-saxon words) ꞅc become indifferently either SH or SK.

SCALE, therefore, in all its various applications, as well as SHALE, SHELL, SHOAL or SHOLE, SCOWL, and SCULL, will be found to be merely the past participle of ꞅcẏlan.

"The cormorant then comes, by his devouring kind,
"Which flying o'er the fen immediately doth find
"The fleet best stor'd of fish, when from his wings at full,
"As though he shot himself into the thicken'd SKULL,
"He under water goes, and so the SHOAL pursues."
Poly-olbion. Song 25.

"Now here he fights on Galathe his horse,
"And there lacks worke: anon he's there a foote,
"And there they flye or dye, like SCALED SCULS
"Before the belching whale."
Troylus and Cressida. (pag. 103, if paged.)

On this passage of Shakespear, Mr. Steevens (whose notes are almost always useful and judicious; as Mr.   are as constantly insipid and ridiculous) gives us the following note:

 SCULLS,

"SCULLS are great numbers of fifhes fwimming together. "The modern editors, not being acquainted with the term, "changed it into *Shoals*. My knowledge of this word is de-"rived from a little book called *The Englifh Expofitor*, London, "printed by Iohn Legatt. 1616. Again, in the 26th Song of "Drayton's *Poly-olbion;*

"My filver-fcaled SCULS about my ftreams do fweep."

I forbear to repeat to you the tedious nonfenfe of which he has added to this note: for I think you do not wifh to hear (nor, when heard, would you believe) that the Cachalot was—"the fpecies of whale alluded to by Shakefpear."

"By this is your brother faued, your honour untainted, the "poore Mariana advantaged, and the corrupt deputy SCALED."

Meafure for Meafure. pag. 72.

On this paffage Mr. Steevens miftakingly fays,—"*To* SCALE, "as may be learn'd from a note to *Coriolanus*, Act 1. Sce. 1. "moft certainly means, *To Diforder*, to *Difconcert*, to *put to* "*flight*. An army routed, is called by Hollinfhed, an army "SCALED. The word fometimes fignifies to *Diffufe* or *Dif-* "*perfe;* at others, as I fuppofe in the prefent inftance, *To put* "*into confufion*."

"I fhall tell you
"A pretty tale, it may be you haue heard it,
"But, fince it ferues my purpofe, I will venture
"To SCALE 'T a little more."

Coriolanus. Act 1. Sce. 1.

On

On this passage Mr. Steevens says,

" *To* SCALE is To disperse. The word is still used in the " North. The sense is—Though some of you have heard the " story, I will spread it wider, and diffuse it among the rest.

" A measure of wine spilt, is calld—a SCALED pottle of " wine,—in Decker's comedy of the *Honest Whore*. 1635. So, " in the *Historie of Clyomen*, Knight of the Golden Shield, &c. " a play published in 1599.

" The hugie heapes of cares that lodged in my minde,
" Are SKALED from their nestling place, and pleasure's passage find.

" In the North they say—SCALE the corn, i. e. Scatter it. " SCALE the muck well, i. e. Spread the dung well.

" The two foregoing instances are taken from Mr. Lambe's " notes on the old metrical history of Floddon Field. Again, " Hollinshed, vol. 2. pag. 499. speaking of the retreat of the " Welchmen, during the absence of Richard 2, says—They " would no longer abide, but SCALED and departed away.

" In the Glossary to Gawin Douglas's translation of Virgil, " the following account of the word is given—SKAIL, SKALE, " to scatter, to spread, perhaps from the Fr. *Escheveler*. Ital. " *Scapigliare*, crines passos seu sparsos habere. All from the " Latin *Capillus*. Thus—*Escheveler*, *Scheval*, *Skail*—but of a " more general signification." *Steevens*.

To these instances from Shakespear, and those adduced by Mr. Steevens, may be added the following,

" Ane

"Ane bub of weddir followit in the taill
"Thik ſchour of rane mydlit full of haill.
"The Tyriane menye SKALIS wyde quhare,
"And all the gallandis of Troy fled here and thare."

Douglas. booke 4. p. 105.

"An old ſeck is ay SKAILING."

Ray's Scottiſh Proverbs. pag. 280.

Shakeſpear in *King Lear*, pag. 288. mentions—"a SHEAL'D "peaſcod."

"All is not worth a couple of nut SHALIS."

Skelton. pag. 4. Edit. 1736.

"Al is but nut SHALES
"That any other ſayth,
"He hath in him ſuch faith."

Skelton. pag. 154.

"They may garlicke pill
"Cary ſackes to the mil
"Or peſcodes they may SHIL."

Skelton. pag. 145.

And Ray, in his *North Country Words*, pag. 53, tells us,—"*To* SHEAL, to ſeparate: moſt uſed of milk. To SHEAL milk, is to curdle it, to ſeparate the parts of it."

"Coughes and cardiacles, crampes and toth aches,
"Reumes and radgondes, and *raynous* SCALLES."

Viſion of P. Ploughman. paſſ. 21. fol. 112. pag. 2.

You laugh at the derivation from *Scapigliare*, *Eſcheveler* and *Capillus*, as introduced to account for the antient but now obſolete

obſolete uſe of the word SCALE. How much more ridiculous would it appear, if attempted to be applied in explanation of the word SCALE in all its modern uſes.

We have—SCALE—a ladder. And thence
SCALE—of a beſieged place.
A pair of SCALES.
A SCALE of degrees.
SCALE of a fiſh, or of our own diſeaſed ſkin.
SCALE of a bone.
SCALL, and SCALED (or SCALD) head.
We have alſo—SHALE of a nut, &c.
SHELL of a fiſh, &c.
SHOAL, SHOLE, or SKUL of fiſhes.
SCULL of the head.
SCOWL of the eyes.
SHOULDER.
And finally—SKILL,
SHILLING,
And—SLATE.

Now in every one of theſe, as well as in each of the inſtances produced of the antient uſe of the word SCALE; one common meaning (and only one common meaning) preſents itſelf immediately to our notice: viz. *Divided, Separated.*

Let us look back upon the inſtances produced.

The fiſhes come in SHOALS, SHOLES, or SCULS (which is the ſame participle, ſc being differently pronounced as SH or SK);

that is, They come in *ſeparate diviſions* or parts *divided* from the main body: and any one of theſe diviſions, (SHOALS or SCULS) may very well again be SCALED, i. e. *divided* or *ſeparated* by the belching whale.

The corrupt deputy was SCALED (or SHALED, if you pleaſe) by *ſeparating* from him, or ſtripping off his covering of hypocriſy.

The tale of Menenius was "SCALED a little more;" by being *divided* more into particulars and degrees; told more circumſtantially and at length. That I take to be Shakeſpear's meaning by the expreſſion: and not the *ſtaling* or *diffuſing* of the tale; which, if they had heard it before, could not have been done by his repetition. For Menenius does not ſay that *ſome* of them had heard it before: that word *ſome* is introduced by Mr. Steevens in his note; merely to give a colour to his explanation of "*diffuſing* it amongſt the reſt."

Hollingſhed's army of Welchmen "SCALED (i. e. *ſeparated*) "and departed."

Clyomon's cares were SCALED, (i. e. *ſeparated*) from their neſtling place.

The Tyrian menye, in Douglas, SKALIT (i. e. *ſeparated*) themſelves wide quhare.

An old ſack (as old men beſt know) is always SKAILING; i. e. parting, dividing, ſeparating, breaking.

A "*raynous*

A "*raynous* (i. e. *roynous*, from *ronger*, *rogner*, *royner*; whence alſo AROYNT) SCALL," is a *ſeparation* or diſcontinuity of the ſkin or fleſh, by a gnawing, eating forward, malady: As is alſo a SCALL or *Scaled* head, called a SCALD head.

But I need not, I ſuppoſe, apply this ſame explanation individually to each of the other words mentioned. It applies itſelf: unleſs perhaps to SCOWL, i. e. *ſeparated* eyes, or eyes looking different ways; which our anceſtors termed ꞅceol-eaȝe. We ſay only ꞅceol: i. e. SCOWL; ſubaud. Eyes.

> "Than ſcripture ſcornid me and A SKILE loked."
> *Viſion of P. Plowman.* fol. 53. pag. 1. paſſus. 11.

(The Germans uſe *Schal* for the ſame.)

In the ſame manner their name for the Teſticles, was ꞅcallan, i. e. *Divided, ſeparated.*

SHOULDER, which formerly was, and ſhould ſtill be, written SHOULDE, is alſo the paſt participle of this verb ꞅcẏllan.

> "The due faſhion of byrthe is this, fyrſte the head cometh
> "forwarde, then foloweth the necke and SHOULDES."
> *Byrth of Mankynde.* fol. 13. pag. 2. (1540.)

The Latin, Italian, and French words *Scala*, *Scaglia*, *Eſchelle*, *Echelon* *, *Eſcaille* &c. referred to by ſome of our etymologiſts as

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* Beſides its modern uſes, the French formerly employed the word *Echelles* for certain diviſions of their army: and the modern very uſeful military

as originals, are themselves no other than this same northern participle. Hence also the French *Eschalotte* and the Italian *Scalogna*.

I think it probable that SHILLING (Dutch. *Schelling*) may be corruptly written for SHILLEN, or ſcylen, an aliquot part of a pound. And I doubt not in the least that SLATE is the past participle of the same verb ſcylan.

F.

This is singular. What you mention as a bare probability, appears to me doubtless. And where you have not the least doubt, I have the most. The meaning indeed of the past participle of ſcylan would apply very well to SLATES, which are thin flakes of stone *separated* or SCALED from each other. But the words themselves seem too far asunder.

H.

We must bring them nearer together. What we now call SLATE, was formerly SCLAT.

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military position is well called *Echelon*: as Captain James (to whom, for his valuable publications at this time, our country is so deeply indebted) informs us in his *Military Dictionary*.

* President Fauchet in his book de la Milice et des Armées, tells us, "that by this word (*Echettes*) were meant several troops of horse: so "that *Echelle* in ancient times signified what is now called a Troop."

"*Echelon*, a position in military tactics, where each division follows "the preceding one, like the steps of a ladder," &c.

"And thei not fyndinge in what parti thei schulden bere "hym in, for the cumpany of peple, *steigeden* up on the roof: "and bi the SCLATIS thei *senten* him doun with the bedde in "to the myddil."

(*Luk.* chap. v. (v. 19.)

"He buylded a royall mynster of lyme and stone, and "couueryd it with plates of syluer in stede of SCLATE or "leade."

Fabian. Parte 5. Chap. 131.

I suppose the word to have proceeded thus—SKALIT, SKLAIT, SKLATE, SLATE. And I am the more confirmed in this supposition, because our ancestors called SLATES, SKAAGR; the Scotch (as I am told by the Glossarist of Douglas) SKELLYIS; and the Dutch call them SCHALIEN.

The French *Chaloir*, *Nonchalance*, the Italian *Non cale*,

("E pien di fe, di zelo; ogni mortale
" Gloria, imperio, tesor, mette in *Non cale*."—(i. e. It *skills not*.)

And the Latin *Callidus*; are all from this same northern verb ɼcylan. And it is not unentertaining to observe how the French, Italian and Latin etymologists twist and turn and writhe under the words. If you have the curiosity to know, you may consult Menage's Orig. Ital. Article CALERE: and his Orig. Franc. Articles NONCHALANT and CHALOIR, and Vossius, Art. CALLIS.

SHOP
SHAPE
SHIP } The paſt tenſe, and therefore paſt participle, of the Anglosaxon verb ſcyppan; to faſhion, to form, to prepare, to adapt.

A SHOP—*formatum* aliquid (in contradiſtinction from a *ſtall*) for the purpoſe of containing merchandiſe for ſale, protected from the weather.

A SHIP—*formatum* aliquid (in contradiſtinction from a *Raft*) for the purpoſe of conveying merchandiſe &c. by water, protected from the water and the weather.

SHAPE requires no explanation.

> " At whiche the god of loue gan loken rowe
> " Right for diſpite, and SHOPE him to be wroken."
> *Troylus.* boke 1. fol. 168. pag. 1. col. 2.

> ——— " We ben SHAPE
> " Somtyme lyke a man or lyke an ape."
> *Freres Tale.* fol. 41. pag. 1. col. 1.

" He was goodly of SHAPPE and of vyſage, but that was " *mynged* wyth lechery and cruelty."
Fabian. fol. 120. pag. 2. col. 2.

" Of dyuerſe *Shappe* and of dyuerſe colours.
Diues and Pauper. 1ſt comm. cap. 28.

" Atyre to coſtful or to ſtraunge in *Shap.*"
Diues and Pauper. 6th comm. cap. 13.

" The

"The gloryous vyrgyn Mary came out of the chapell in
"rayment and *Shappe* lyke the knyghtes wyfe."

Myracles of our Lady. (pag. 14.)

SHROUD } SHROUD, in Anglosaxon scrud, vestitus, though
SHROWDS } now applied only to that with which the dead are *clothed*, is the past participle of scridan, vestire: and was formerly a general term for any sort of clothing whatever.

> "In somer season whan softe was the sonn
> "I *shope* me in to a SCHROUD, as I a schepeherde wer."
>
> *Vis. of P. Ploughman.* passus 1.

Thus Athelstane commands,

"Æðelstane cyning. eallum minum gerefum binnon mine
"ric gecyðe. ðat ic wille ðat ge fedað ealle wæga an earm
"englisman (gif ge him habbað. oððe oðerne gefindað) fram
"twam minra feorma agyfe mon hine elce monað ane ambra.
"meles. and an sconc spices. oððe an ram weorðe iiii peningas
"and scrud for twelf monða ælc gear."

You see here that scrud, SHROUD, means any sort of clothing generally.

F.

Yes. I see the meaning of SHROUD; but I see something besides, worth more than the meaning of any word.—gif ge him habbað!—What, Doubt whether an *Englishman* could be found so poor as to accept this bounty! Good God! Were Englishmen ever such a people as this? Had they ever such kings?

kings? And had their kings such counsellors? And was this the manner of providing (not out of any taxes, but out of the king's own estate) for a poor Englishman, *if one could be found*, who would accept such provision? Was this my country? And is this my country?

H.

Oh, This was many ages ago. Long before the reign of Messrs. and Long before the doctrine was in vogue or dreamed of, which has made so many small men great (small in every sense of the word:) I mean the

Like pulling out the stones of an arch (and the key-stone amongst them) to render the edifice the stronger: or surrendering all our strong holds to an enemy; that the rest of the country may enjoy the greater security.

But a truce with Politics, if you please. The business of this country, believe me, is settled. We have no more to give up: until some shall find out that grand desideratum of a substitute for bread, as he has already discovered a substitute for money. Till that period arrives, let us pursue the more harmless investigation into the meaning of words.

The SHROWDS are any things with which the masts of a ship are *dressed* or *clothed*.

"Such

——— "Such a noyse arose
"As the SHROWDES make at sea in a stiffe tempest,
"As lowd, and to as many tunes."
Henry VIII. pag. 224.

FLOUT—Is the past participle of ꝼliꞇan, jurgari, contendere.

"Here stand I, ladie, dart thy skill at me;
"Bruise me with scorne, confound me with a FLOUT."
Loues Labours Lost. pag. 140.

FOUL—The past participle of ꝼylan. aꝼylan, beꝼylan, *To File*; which we now write *To Defile*.

"For Banquo's issue haue I FIL'D my mind,
"For them the gracious Duncan haue I murther'd."
Macbeth. pag. 139.

"Sirrah, I scorn my finger should be FIL'D with thee."
B. and Fletcher. Pilgrim.

"A scabbit sheep FILES all the flock."
Ray's Scottish Proverbs.

SPROUT } A.S. ꞅpꞃoꞇe, ꞅpꞃauꞇ. SPROUT is the past participle of ꞅpꞃiꞇan, ꞅpꞃyꞇan, germinare, to shoot out, to cast forth. SPURT is the same word, by a customary metathesis.
SPURT }

TROUBLE—Is the past participle of ꞇꞃibulan, tundere, conterere, pinsere, to bruise, to pound, to vex. The Latin *Tribulare*

bulare is the same word; differing only by a different infinitive termination: *Tribul-an. Tribul-are.* As many other Latin verbs differ from the Anglosaxon verbs only by the different infinitive terminations, *an*, *or*, *re*.

BROOK BROACH BRACK BREAK BREACH BREECH BREECHES BRACCA BRACHIUM	All these words are merely the same past participle (differently pronounced and written) of the verb **BRIKAN**, **Bꞃecan**, **Bꞃæcan**, to break. BROOK (in the Anglosaxon bꞃoc) approaches most nearly to our modern past tense BROKE: and indeed this supposed noun was formerly so written.

"And so boweth furth bi a BROKE, beeth buxome of spech
"Tyll you fynden a forde, your fathers honourable,
"Wade in that water and wash you wel there."

Vis. of P. Ploughman. pass. 6. fol. 29. pag. 2.

"And helde the way down by a BROKE syde."

Cuckowe and Nyghtyngale. fol. 351. pag. 1. col. 1.

"He lept ouer a BROKE for to fight with the giaunt."

Hist. of Prince Arthur. 3d part. chap. 79.

"The eye that scorneth his fader, and despyseth the byrth "of his moder, rauyns of the BROKES, that is to saye, fendes "of helle BROKES shal delue out and *pyke* out that eye."

Diues and Pauper. 4th comm. cap. 1.

"With

"With knyghtly force and violence he entred the fayde
"cytye (London) and flewe the fore namyd Liuius Gallus xere
"unto a BROKE there at that daye rynnynge, and hym threwe
"into the fayd BROKE. By reafon wherof long after yt was
"called Gallus or Walhus BROKE. And at this day the ftrete
"where fome tyme ranne the fayde BROKE is nowe called
"*Walbroke.*"

Fabian's Chronicle. 4th parte. chap. 65.

Doctor Th. Hickes was aware that BROOK muft be in fome manner derived from Bꝛæcan: and gives this reafon for it—"quia rivus exiliens terram perrumpit." And this is very aptly defcribed in Beaumont and Fletcher's *Faithful Shepherdefs.*

"Underneath the ground,
"In a long hollow the clear fpring is bound,
"Till on yon fide where the morn's fun doth look,
"The ftruggling water *breaks out* in a BROOK."

ABROACH is Abꝛæc, the regular paft tenfe of bꝛæcan, by the cuftomary addition of the præfix A.

"Hewe fire at the flynt four hundred wynter,
"But thou haue towe to take it, with tinder or BROCHES,
"All thy labour is lofte."

Vif. of P. Ploughman. paff. 18. fol. 95. pag. 1.

BRACK is not far removed from our modern paft tenfe *Brake,* which is ftill in ufe with us as well as *Broke*; and it approaches ftill nearer to the paft tenfe as it was formerly written *Brak.*

" He biholdynge in to heuene, blesside and BRAK, and gaf
" looues to disciplis."

Mattheu. chap. xiv. (v. 19.)

" Hee feutred his speare and ranne agains Sir Trian, and
" there either BRACKE their speares all to peeces."

Hist. of Prince Arthur. 2d part. chap. 94.

" So he ranne to his sword, and when he saw it naked, he
" praised it much, and then he shooke it, and therewith he
" BRACKE it in the middes."

Hist. of Prince Arthur. 3d part. chap. 79.

Though BRACK (as a noun) is not much in fashion at present, it was formerly in good and common use.

" Let not a BRACK i' th' stuff, or here and there
" The fading gloss, a general loss appear.

B. and Fletcher. *Epilogue to Valentinian.*

" You may find time out in eternity,
" Deceit and violence in heavenly justice,
" Life in the grave, and death among the blessed,
" Ere stain or BRACK in her sweet reputation."

B. and Fletcher. *A wife for a Month.*

A BREACH (bꞃıc) or BREAK, the same word as the former, with the accustomed variation of CH for CK.

" Is it no BREAKE of duetie to withstande your king."

Hurt of Sedition. By Sir John Cheke.

"The contrarie partie neyther could by juſtice, neither
"would by boldeneſſe haue enterpriſed the BREAKE thereof."

Hurt of Sedition.

Of BREECH (the ſame participle) Skinner ſays well—"Verum "etymon vocis BREECH commodius deduci poteſt ab A. S. "bꞃyce, ruptio, ruptura: quia ſc. in ano corpus in foramen "quaſi diſrumpi videtur."——And BREECHES, which cover thoſe parts where the body is *Broken* into two parts. Hence alſo aſſuredly the Latin *Bracca**; and, I believe, the Greek and Latin βραχιων, *Brachium.*

SNOW

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* "BRACA (pro quo vulgò *bracca*, vel *bracha*, minus recte ſcribunt) "Iſidoro, lib. xix. cap. xxii. videtur dici, quod ſit *brevis*, nempe a "Græco βραχυς. Aliis placet, eſſe a ρακος, quod a ρησσω ſeu ρηγνυμι. "unde ab Euſtathio eſſe dicitur διερρωγος ιματιον, veſtis diſrupta. Æoles "(quos Romani maxime imitantur) literam β literæ ρ præmittunt, quando "poſt ρ ſequitur κ, τ, vel δ. ut, ρυτηρ, βρυτηρ, ροδον, βροδον, ρακος, βρακος, "&c. Sed ſane *bracæ* vox eſt a Gallis Belgis. Quippe hodieque "Belgæ, ſive Germani inferiores, eam *broeck* appellant, ut Cimbri, "*brog*, Britanni, *breache*. At *braca* eſſe a Gallis, clare docet Diodorus "Siculus, cujus illud de Gallis, χρωνται δε αναξυρισιν, ἁς εκεινοι βρακας "καλυσιν. Similiter Heſychius, olimque Galliæ pars ab harum uſu dicta "*bracata*. Idem confirmant verſus iſti apud Sueton. in Julio, cap. "lxxx:

"*Gallos Cæſar in triumphum ducit: iidem in curia*
"*Galli bracas depoſuerunt, latum clavum ſumſerunt.*

"Sed et *bracarum Gallicarum* liquido meminere Vopiſcus in Aureliano, "Lampridius in Alexandro Severo, pluresque alii. *Bracatos* quoque "milites Gallicos appellat Ammianus, lib. xvi. Quare et *bracæ* vocem "Gallicam putamus: vel, ſi origo eſt Græca, vocem eam acceperint "Galli

SNOW—In the Anglosaxon ꞅnap, and the same in Douglas.

"His

"Galli a Massiliensibus: qui Græcè loquebantur. Non soli autem "*bracis* usi Galli; sed et Persæ, quibus eas tribuit Ovidius v Trist. el. xi. "item Sarmatæ, sive Scythæ, ut ex eodem, item Mela, et Valerii "v Argon. constat."

G. J. Vossius.

"BRACHIUM, βραχιων, απο της βράχυτητος. Festus: *Brachium nos,* "*Græci* βραχιων *dicunt: quod deducitur a* βραχυ, *hoc est, breve; eò quod* "*ab humeris ad manus breviora sint, quam a coxis plantæ.* Sed videtur "obstare Festo, quod *brachium,* ac βραχιων, proprie dicatur de osse, "quod inter scapularum et cubiti articulos interjacet. Eoque potius "*brachium* sic dici censeo, quia os id, quod dixi, breve sit, imprimis "si conferetur cum osse femoris, cui αναλογον est. Nam ut pedibus "manus, lacertus tibiæ, genui cubitus, sic femori brachia respondent. "Ac quia de hac vocis proprietate aliquis litem movere possit, addo την "ολην χειρα (intelligo per χειρα totum illud ab humero usque ad extremos "digitos, quomodo hac voce etiam usi Homerus et Hippocrates) dividi "a Galeno in partes tres; βραχιονα, πηχυν, et ακρὸχειρον. quæ ipsa etiam "complexus Naso, cum, 1 Met. ait:

——— "Laudat digitosque manusque
"Brachiaque et nudos mediâ plus parte lacertos.

"Quare, cum tres sint brachii partes, os illud totius brachii maximum, "quod est inter humerum et cubitum, proprie βραχιων, seu *brachium* ap-"pellabitur. Os alterum inter brachium et manum Latinis fuerit "*lacertus,* Græcis πηχυς, quanquam hæc vox et angustius interdum "sumatur. Nam cum os illud duobus constet ossibus; uno inferiori et "grandiori, altero superinsidente et minori; illud quidem eodem nomine "cum toto dicitur πηχυς, sive *ulna;* hoc vero, quia parvarum rotarum "radios refert, κερκις, sive *radius* nominatur. Quod superest ακρα χειρ, "et

" His schulderis heildit with new fallin SNAW.
Douglas. booke 4. pag. 108.

" And tharwithal attanis on euery sydis
" The dartis thik and ffeand takillis glidis,
" As dois the schoure of SNAW."
Douglas. booke xi. pag. 386.

It is the regular past tense and therefore past participle of ꞅnıpan, which Gower and Chaucer write *To Snew.*

" And as a busshe, whiche is BESNEWED
" Their berdes weren hore and white."
Gower. lib. 1. fol. 19. pag. 1. col. 2.

" et una voce ακροχειρον, ac κατ' εξοχην, χειρ, Latinis *manus* dicitur. Ex his " igitur liquet, quid proprie *brachii* nomine sit intelligendum. At Cel- " sus, lib. viii. cap. 1. quemadmodum pro *brachio humerum* dixit, ita " per brachiam intelligit omne illud a scapulis dependens usque ad ex- " tremam manum. Qui similiter βραχιονος vocem usurpat. Aristoteles, " lib. 1. histor. animal. cap. xv. ubi hæ a philosopho statuuntur partes " βραχιονος. ωμος, αγκων, ωλεκρανον, πηχυς, χειρ. Ωμος ei est articulus brachii " cum ωμοπλατη, sive *scapula.* Αγκων est, quod interjacet inter dictum " articulum et eum cui innittimur. Is articulus Aristoteli est ωλεκρανον, " quibusdam *cubitus*, aliis *gibber brachii*, nominatur. Πηχυς est quod " inter manum et acutam gibberamque bracchii partem, situm est. Χειρ " palma et digitis constat. Quædam tamen ex hisce vocabulis aliter ab " Hippocrate et aliis accipi, non ignoramus: et qui nescit, discere possit " ex definitionibus medicis doctissimi Gorræi. Isidorus autem plane " audiri non meretur, cum lib. xi. cap. 1. hoc pacto scribit: *Brachia* " *a fortitudine nominata:* Βαρυ *enim Græce grave et forte significat, in* " *brachiis enim tori lacertorum sunt et insigne musculorum robur* " *existit.*"

G. J. Vossius.

" The

"The presentes euery daie bene newed,
"He was with yeftes all BESNEWED."

Gower. lib. 6. fol. 135. pag. 2. col. 1.

"A better viended man was no where none,
"Without bake meate was neuer hys house
"Of fyshe and fleshe, and that so plenteouse
"It SNEWED in hys house of meate and drinke."

Prologues. The Frankeleyn.

SNOW, is simply—that which is SNIWED or SNEWED.

LOSS, LOOSE — The past participle of 𐌻𐌹𐌿𐍃𐌰𐌽, Lyran, amittere, dimittere.

"Their arrows finely pair'd, for timber and for feather,
"With birch and brazil piec'd, to fly in any weather;
"And shot they with the round, the square, or forket pile,
"The LOOSE gave such a twang, as might be heard a mile."

Poly-olbion. Song 26.

KNEE, NECK, KNUCKLE, NOD — I believe the Gothic 𐌷𐌽𐌰𐌹𐍅𐌲𐌰𐌽, 𐌷𐌽𐌴𐌹𐍅𐌰𐌽, and the Anglosaxon Hnigan (which have all the same meaning, viz. incurvare, inclinare, to bow, to bend, to incline) to be the same verb; though something differently pronounced: And I suppose 𐌺𐌽𐌹𐍅, Cneop, and our English KNEE, to be the past tense of this verb.

NECK, in the Anglosaxon Hnecc (or Hnegg) may perhaps also be the past tense of Hnigan.

KNUCKLE,

KNUCKLE, in Anglosaxon Cnucl (perhaps formerly Hnugel) I suppose to be the diminitive of Hnug; which may likewise have been the regular past tense of Hnigan.

I offer the foregoing to you barely as conjecture. But we know that Hnah is perpetually used in the Anglosaxon as the past tense of Hnigan: by adding to it the participial termination ED, we have Hnahed, Hnah'd (A broad); from which, I doubt not, we have our English NOD, i. e. An inclination of the head.

NOTCH
NOCK
NOOK
NICHE
NICK

Which vary respectively in sound only by the immaterial difference of CH or CK, have all one common meaning: and I believe them to be the past participle of the verb *To Nick*, incidere.

"All ruffe of haire, my nailes UNNOCKT, as of such seemeth best,
"That wander by their wits, deformed so to be."

Songes &c. by the Earl of Surrey &c. fol. 61. pag. 2.

"Like the good fleacher that mended his bolte with cuttinge "of the NOCKE."

Dr. Martin. *Of Priestes unlauful Mariages.* chap. 13. p. 250.

"The rough Hibernian sea I proudly overlook
"Amongst the scatter'd rocks, and there is not a NOOK
"But from my glorious height into its depth I pry."

Poly-olbion. Song 30.

The Italian and French languages have many words, *Nicchio, Nicchia, Niche*, &c. of the same origin.

WROTH

WROTH WRATH WREATH RADDLE WRY RIDDLE	All these are the past tense and therefore the past participle of Ƿꞃiðan, torquere, to *Writhe*. The two former are applied to the mind; and, together with WREATH (or WRITH) speak themselves.

A RADDLE * hedge, is a hedge of pleached or plashed or twisted or wreathed twigs or boughs. I suppose RADDLE to be so pronounced for Ƿꞃaðel, the diminutive of Ƿꞃað.

So RIDDLE metaphorically.

WRY I suppose to be so pronounced for Ƿꞃið.

DEAL DELL DOLE DOULE DOWLE	These are the past tense and past participle of the verb ΔΑΙΛΑΝ, Dælan, dividere, partiri, *To Deal*, to divide, to distribute.

> " My wife shal haue of that I wan with truth and no more,
> " And DEALE among my daughters and my dear children."
>
> *Vis. of P. Ploughman.* pass. 7. fol. 32. pag. 2.

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* With the help of these tools they were so very handy, that they came " at last to build up their huts or houses very handsomely; RADDLING, " or working it up like basket-work all the way round, which was a very " extraordinary piece of ingenuity, and looked very odd."

Robinson Crusoe. Vol. 2. pag. 119. Edit. 1790.

" Thylke

" Thylke that god geueth mofte, leeft good they DELETH."
Vif. of P. Ploughman. paff. 11. fol. 45. pag. 2.

" If he be pore, fhe helpeth hym to fwynke
" She kepeth his good, wafteth neuer a DELL."
Marchauntes Tale. fol. 28. pag. 2. col. 2.

" I confent, and conferme euery DELL
" Your wordes all and your opinyon."
Marchauntes Tale. fol. 29. pag. 2. col. 2.

" Al this fentence me lyketh euery DELL."
Wife of Bathes Prol. fol. 34. pag. 2. col. 2.

" I fhall tell you a part now, and the other DEALE to " morrow."
Hift. of Prince Arthur. 3d part. chap. 75.

" And that night a DOALE, and al they that would come had " as much flefh and fifh, wine and ale as they might eate and " drinke, and euery man and woman had twelue pence, come " who would. Thus with his owne hands DEALED he his " money."
Hift. of Prince Arthur. 3d part. chap. 171.

" We rede in holy wryte. *Deut.* xxvii. Curfed be he that " flytteth the boundes and the DOLES or termes of his neygh- " bour, and putteth hym out of his ryght."
Diues and Pauper. 10th comm. cap. 7.

In this laft paffage, DOLE is applied to a Land-mark, by which the Lands of different occupants are *divided* and *apportioned.*

" It was your presurmize,
" That in the DOLE of blowes your son might drop."
2d Part. *Henry* 4. pag. 76.

Mr. Steevens, on this passage, says—" The DOLE of blows " is the distribution of blows. DOLE originally signifies the " portion of *Alms* (consisting either of meat or money) that " was given away at the door of a nobleman."

" Now my masters, happy man be his DOLE, say I: Euery " man to his business."
1st Part. *Henry* 4. pag. 54.

Sir J. Hawkins says—" The portion of *Alms* distributed at " Lambeth palace gate, is at this day called the DOLE."

" If it be my luck, so: if not, happy man be his DOLE."
Merry Wives of Windsor. pag. 116.

In all the above passages, and wherever the word is used, DOLE is merely the Anglosaxon past participle *Dal;* and has not in itself the smallest reference to *Alms*, or to the nobleman's gate, or to Lambeth palace; if indeed those places have any distinguished connection with *Alms*. But DOLE (i. e. *Dal*) might very well be applied to any things *divided*, *distributed*, or *Dealt out:* and therefore to land-marks, and to blows in a battle, &c.

In the following passage from Chaucer, there is no allusion to any of these.

" And for thou *trewe* to loue shalt be
" I wyl, and eke commaunde the,

" That

"That in one place thou fet al hole
"Thine hert, without halfin DOLE."

Rom. of the Rofe. fol. 131. pag. 1. col. 2.

As it has happened in the interpretation of DOLE; fo does it with DOWLE: and fo will it ufually happen, when the interpreters feek the meaning of a word (or rather endeavour to collect it) fingly from the paffages in which the word is found: for they ufually connect with the unknown word, the meaning of fome other word or words in the fentence. A little regard to the individual etymology of the word whofe meaning is fought, would fecure them from this perpetually repeated error; and conduct them to the *intrinfic* meaning of the word.

"The elements
"Of whom your fwords are temper'd, may as well
"Wound the loud windes, or with bemockt-at ftabs
"Kill the ftill-clofing waters, as diminifh
"One DOWLE that's in my plumbe." (*plume.*)

Tempeft. pag. 12.

Mr. Steevens here tells us, that—"Bailey, in his dictionary, "fays that DOWLE is a *Feather*; or rather the fingle particles "of the *Down.*"

To which Mr. Malone adds—"Cole, in his Latin dictionary, "1670. interprets—*young* DOWLE—by *Lanugo.*"

But ðal, ðæl, DOLE, DOULE, DOWLE, DEAL, DELL, are all but one word differently pronounced and differently written; and mean merely a part, piece, or portion, without any de-

ſignation of *Feather* or *Down*, or *Alms*, or any other thing. And when the cards are *Dealed* or *Dealt* round to the company within doors; each perſon may as properly be ſaid to receive his DOLE or DOWLE (i. e. That which is *Dealed* out, *Diſtributed*, or *Dealt* to him) as the attendant beggars at the gate.

Thus Chaucer, in the *Plowman's Tale.* fol. 99. pag. 2. col. 2.

" The gryffon grynned as he were wood
" And loked louely as an owle
" And ſwore by cokes hert bloode
" He wolde him tere euery DOULE."

What think you is contained in this threat of the gryffon? That he will tear off the feathers, or the ſmall particles of Down from the Pelican? Surely not. But that he would tear him, as we ſay, *piecemeal*; tear every *piece* of him, tear him all to *pieces*.

Skinner is of opinion, and reaſonably, that DOLLAR alſo belongs to *Dal*, portio—" quia ſc. eſt aurei, ſeu, ducati di-" midium."

HOWL, OWL, YELL } The paſt participle of Ȝyllan, Ȝiellan, ululare, *To Yell*.

ROOM, RIM, BRIM } Are the paſt participle of ꞃyman, be-ꞃyman, dilatare, amplificare, extendere.

ROOM

Room means dilatum, *Extended, Place, Space, Extent.*

In the ſecond chapter of Luke, verſe 7. where our modern tranſlation has it—" There was no room for them in the Inn." The old Engliſh tranſlation ſays—" There was not *Place* to " hem in the comyn ſtable." Non erat eis *Locus* in diverſorio. The Angloſaxon—ƿıȝ næꝼdon ꞃum ın cumena huꞅ. The Gothic —NI ƕAS ÏM RUMIS ÏN STAÐA ÞAMMA.

Rim (of ꞃẏman) is the utmoſt *Extent* in breadth of any thing.

Brim (of be-ꞃẏman) is alſo the *Extent* of the capacity of any veſſel.

" Which from a large-brim'd lake
" To hie her to the ſea with greater haſte doth make."
Poly-olbion. Song 30.

Large-brim'd (or be-ꞃẏm'ð) is widely *extended* in breadth.

Groom]—We apply this name to perſons in various ſituations. There is a groom of the ſtables, a groom of the chambers, a groom of the ſtole, a groom porter, a *Bride*-groom, &c. But all of them denote attendance, obſervance, care, and cuſtody; whether of horſes, chambers, garments, bride, &c.

" He is about it, the doores are open:
" And the ſurfeted groomes doe mock their charge
" With ſnores."
Macbeth. pag. 136. col. 2.

Groom

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ROOM, RIM, BRIM } Are the paft participle of ꞃyman, be-ꞃyman, dilatare, amplificare, extendere.

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ROOM means dilatum, *Extended*, *Place*, *Space*, *Extent*.

In the ſecond chapter of Luke, verſe 7. where our modern tranſlation has it—"There was no ROOM for them in the Inn." The old Engliſh tranſlation ſays—"There was not *Place* to "hem in the comyn ſtable." Non erat eis *Locus* in diverſorio. The Angloſaxon—ƀıᵹ næꝼðon ꞃum ın cumena huꞅ. The Gothic —NI ƔAS ÏM KRMIS ÏN STAÐA ΦAMMA.

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"He is about it, the doores are open:
"And the ſurfeted GROOMES doe mock their charge
"With ſnores."
Macbeth. pag. 136. col. 2.

GROOM

GROOM therefore has always one meaning. It is applied to the perſon by whom *ſomething* is *attended*. And, notwithſtanding the introduction of the letter R into our modern word GROOM, (for which I cannot account) I am perſuaded that it is the paſt participle of the Angloſaxon verb Ȝyman, curare, regere, cuſtodire, cavere, attendere; and that it ſhould be written GOOM, without the R. And I think it a ſufficient confirmation of my opinion, that what we now call *Bride*-GROOM, our anceſtors called Bꞃyꝺ-ꝣum. And, at preſent, in the collateral languages there is no R.

The Germans calling him — Brauti-gam.
The Dutch —— —— Bruide-gom.
The Danes —— —— Brud-gom.
And the Swedes —— —— Brud-gumme.

SWOOP }
SWOP }
"All my pretty ones!
"Did you ſay All? Oh Hell Kite! All?
"What, all my pretty chickens, and their damme
"At one fell SWOOPE?"

Mr. Steevens, on this paſſage, ſays—"SWOOP is the deſcent "of a bird of prey on his quarry. It is *frequently* however "uſed by Drayton in his *Poly-olbion*, to expreſs the ſwift de"ſcent of rivers."

Drayton has uſed it in his *Poly-olbion* only three times: in his firſt, ſixth, and twenty-eighth ſongs; but never as a ſubſtantive.

"Proud

"Proud Tamer SWOOPS along with ſuch a luſty train,
"As fits ſo brave a flood."

Song 1.

"Thus as ſhe SWOOPS along with all that goodly train."

Song 6.

"And in her winding banks, along my boſom led,
"As ſhe goes SWOOPING by."

Song 28.

In this uſe of the word by Drayton there is nothing antique, or unuſual, or in the leaſt different from the common, modern, every day's uſe of the word: if we except only the ſpelling of it. Put SWEEPS and SWEEPING inſtead of SWOOPS and SWOOPING, and no man would aſk for an interpreter. The Angloſaxon verb is Spɪpan, in modern Engliſh *To Sweep*. SWOOP and SWOP are (as we have already ſeen in ſo many other inſtances) its regular paſt participle, by the change of the characteriſtic I to O.

SWOOP has nothing to do with the deſcent of a bird; or with any deſcent or aſcent; but it may be applied to either: for it has to do with a body in motion, either aſcending, deſcending, or horizontal; and with a body removing all obſtacles in its paſſage.

A SWOP between two perſons, is where, by the conſent of the parties, without any delay, any reckoning or counting, or other adjuſtment of proportion, ſomething is *Swept* off at once by each of them.

SWOON

Swoon—This word was formerly written, swough, swowe, swowne, aswowne, swond, sowne, and sownd.

> " That what for fere of ſlaunder, and dred of deth
> " She loſte both at ones wit and breth
> " And in a swough ſhe lay."
> Chaucer. *Lucrece.* fol. 215. pag. 2. col. 2.

> " I fel in ſuche a ſlomber and a swowe
> " Nat al a ſlepe, ne fully wakynge,
> " And in that swowe methought I herde ſing
> " The ſorie byrde the leude cuckowe."
> *Cuckowe and Nyghtyngale.* fol. 351. pag. 1. col. 2.

> " Whan ſhe this herd, aswoune down ſhe falleth."
> *Clerke of Oxenfordes Tale.* fol. 51. pag. 1. col. 1.

> " Aswoune I fel, bothe deed and pale."
> *Rom. of the Roſe.* fol. 128. pag. 2. col. 1.

" Whan this woman ſawe this ſharte and redde the letter, ſhe " felle downe in swowne."
Diues and Pauper. 6th comm. cap. 15.

" Hee tooke ſuch a hartily ſorrow at her words that he fell " downe to the floore in a swond. And when Sir Launcelot " awaked of his swond hee lept out at a *Bay* window."
Hiſt. of P. Arthur. 3d part. chap. 8.

" Hee fell downe off his horſe in a sowne."
Hiſt. of P. Arthur. 2d part. chap. 59.

" Hee fell ouer his horſe mane in a sownd."
Hiſt. of P. Arthur. 2d part. chap. 140.

Swoon &c. is the paſt participle of ꞅpıȝan, ſtupere; whoſe regular paſt tenſe is *Swog*, or *Swoug*, written by Chaucer *Swough* and *Swowe*: adding to which the participial termination EN, we have *Swowen*, *Swowne*; and with the cuſtomary præfix A, *Aſwowne*.

CLOCK } The paſt participle of the verb *To Click.*
CLACK }

PUDDLE } PUDDLE was antiently written PODELL.
POOL }

" And all the contre whiche was byfore lykened to paradyſe
" for fayreneſſe and plente of the contre, tourned in to a foule
" ſtynkynge PODELL, that laſteth in to this daye, and is called
" the deed ſee."

Dives and Pauper. 6th comm. cap. 16.

It is the regular paſt tenſe and paſt participle of the verb *To Piddle*.

POOL is merely the contraction of *Podel*, *Poodle*, *Pool*.

F.

I hardly think the word *Piddle* to be of any long ſtanding in the language; as the word POOL (or *Pul*, as the Angloſaxons wrote it) certainly is. There is no antient authority, I believe, for the uſe of the word *Piddle*: and yet, to juſtify your derivation, it ought at leaſt to be as antient in the language as the Angloſaxon *Pul*.

 I cannot

H.

I cannot produce any Anglosaxon or antient authority for it. Yet it cannot be of very modern introduction; since it long ago furnished a name to one of our rivers.

> " Whilst Froom was troubled thus, where nought she hath to do,
> " The PIDDLE, that this while bestirr'd her *nimble* feet,
> " In falling to the POOL, her sister Froom to meet,
> " And having in her train two *little slender rills*,
> " Besides her proper spring, wherewith her banks she fills,
> " To whom since first the world this *later name* her lent,
> " (Who antiently was known to be instiled Trent)
> " *Her small assistant brooks her second name have gain'd.*"
>
> *Poly-olbion.* Song 2.

BEAD—The past participle of Biddan, orare, to BID, to invite, to solicit, to request, to pray.

BEAD (in the Anglosaxon Beade, oratio, something *prayed*) is so called; because one was dropped down a string every time a prayer was said, and thereby marked upon the string the number of times *prayed*.

GEWGAW, GAUD } What we write GEWGAW is written, in the Anglosaxon, Gegaf. It is the past participle of the verb Ge-gifan: and means any such trifling thing as is *given away* or presented to any one. Instead of GEWGAWES it is sometimes written GIGAWES and GEWGAUDES.

" And

" And of Holy Scriptures *Sawes*
" He counteth them for GIGAWES."

Skelton. pag. 171. (Edit. 1736.)

" May not Morose, with his gold,
" His GEWGAUDES, and the hope she has to send him
" Quickly to dust, excite this ?"

B. and Fletcher. *The Woman's Prize.*

GAUD has the same meaning, and is the same as the foregoing word, with only the omission of the præfix GE, GI, or GEW. It is the past participle of Gifan; *Gaved, Gav'd, Gavd, Gaud.*

" Here is a mittayne eke, that ye may se,
" He that his hande wol put in this mittayne
" He shal haue multiplyeng of his grayne, &c.
" By this GAUDE haue I wonne euery yere
" An hundred marke sythen I was Pardonere."

Prol. of the Pardoners Tale. fol. 65. pag. 2. col. 2.

" And also thynke wel, that this is no GAUDE."

Troylus. boke 2. fol. 165. pag. 1. col. 1.

" Quhat God amouit him with sic ane GAUDE
" In his dedis to use sic slicht and fraude."

Douglas. booke 10. pag. 315.

" And stolne the impression of her fantasie,
" With bracelets of thy haire, rings, GAWDES, conceits,
" Knackes, trifles, nosegaies, sweetmeats."

Midf. Nights Dreame. pag. 145.

and can trace its formation ſtep by ſtep. But the Northern origin is totally out of ſight; is intirely and compleatly loſt in its deep antiquity. Beſides, in deriving WALL from Ƿılan, we follow the regular courſe of our whole language, without the leaſt contorſion; and we arrive at once at a full and perfect meaning, and a clear cauſe of the application of the word to the thing. But, if we refer WALL to *Vallum*, what have we obtained? We muſt ſeek for the meaning of *Vallum*, and the cauſe of its application: and that we ſhall never find but in our own language: none of the Greek or Latin etymologiſts can help us to it: for *Vallum* itſelf is no other than our word *Wal*, with the addition of their Article UM (or the Greek ον) tacked to it.

TART (teaꞃt, aſper) Is the paſt participle of Tẏꞃan, exacerbare, irritare, exaſperare. *To Tar. Tar-ed, Tar'd, Tart.*

"Ye faderis nyle ye *Terre* youre ſones to wraththe."
Ephesies. cap. 6. (Verſe 4.)

"Faderis nyle ye *Terre* youre ſones to indignacioun."
Colocenſis. cap. 3. (Verſe 21.)

"And like a dogge that is compell'd to fight
"Snatch at his maſter that doth TARRE him on."
King John. Act. 4. Sce. 1. pag. 14.

"Two curres ſhal tame each other, pride alone
"Muſt TARRE the maſtiffes on, as 'twere their bone."
Troylus and Creſſida. End of Act 1.

"Faith

" Faith there has bene much to do on both ſides: and the
" nation holds it no ſinne, to TARRE them to controuerſie."
Hamlet. pag. 263.

SPAN.—For the etymology and meaning of this word, you may, if you chuſe it, travel with others * to the German, the French,

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* Voſſius de Vit. Serm. lib. 2. cap. 17. "*Spannum* et *ſpanna* habe-" mus in Legibus Friſonum." Tit. xxii. de Dolg. lxv: " Vulnus, quod " longitudinem habeat quantum inter pollicem et complicati indicis arti-" culum, *ſpannum* non impleat; iv ſolid. componatur. Quod integræ " *ſpannæ* longitudinem habuerit; hoc eſt, quantum index et pollex ex-" tendi poſſunt, vi ſolidis componatur." Et cap. lxvi: " Quod inter " pollicem et medii digiti *ſpannum* longum fuerit, xiii ſolidis compo-" natur." Item Fris. addit. Tit. iii. lvi: " Si unius *ſpannæ* longitudi-" nem habuerit." Eſt vero *ſpannus* et *ſpanna*, id quod *ſpithama* antiquis: eſtque a Germanico *ſpanne*, quod a *ſpannen*, tendere: niſi malis eſſe ab Italico *ſpandere* pro Latino *expandere*. Nam pro *ex* ſæpe initio ponunt s.

Menage.—" SPANNA. La lunghezza della mano aperta e diſteſa " dalla eſtremità del dito mignolo a quella del groſſo. Lat. *palmus* " *major*. Gr. σπιθαμη. Gall. *empan*. Dal Tedeſco *ſpann*, che vale il " palmo maggiore, che è coſtituito di dodici dita Geometriche. " Ovvero dal Latino *Expalmus*, *expammus*, *expammus*, *expannus*, " *ſpannus*; onde l'antico Franceſe *Eſpan*. Così da *impalmus*, il " Franceſe *Empan*: da *impalmare*, *Enpaumer*. La prima oppinione " par la vera. S'inganna il Monoſini diducendo *ſpanna* da Σπιθαμη. " Lo ſeguita però il Sr Ferrari."

Junius—" SPAN, Spithama, dodrans, palmus major, intervallum inter " pollicem et minimum digitum diductos; eſtque duodenum digitorum, " ſive

French, the Italian, the Latin, or the Greek. But you may find them more readily at home: for the German *Spanne*, the old French *Espan* mentioned by Cotgrave, the Italian *Spanna*, and the Low Latin *Spannum*, together with the Dutch, the Danish, the Swedish, and the Islandic, are all, as well as the English word, merely the past tense and therefore past participle ſpan, ſpon, of the Anglosaxon verb ſpinan, to *spin*, extendere, protrahere.

> " And eik his coit of goldin thredis bricht,
> " Quhilk his moder him SPAN."
>
> *Douglas*. booke 10. pag. 349.

" He will not give an inch of his will, for a SPAN of " his thrift."

Ray's Scot. Prov. pag. 291.

NARROW } NEAR } Napp, Neapp, Neappe. The past participle of Nyppian, coarctare, comprimere contrahere, to draw together, to compress, to contract.

" sive palmorum trium. A. S. ſpan, ſporn. It. *Spanna*. G. *Espan*. D. " *Spand*. B. *Span*. Isl. *Span* et *Spon*. Su. *Span*. Fr. *Span*. *Spanna*. M. " Casaubonus petita vult ex Σπιθαμη, Spithama. V. eum p. 337. opus- " culi de Vet. ling. Angl. Sed omnino videntur promanasse ex Teut. " *Spannen*, tendere, extendere. Ipsum vero *Spannen* affine est Gr. " Σπαν, trahere: quod attrahendo res extendantur."

Skinner—" SPAN &c. Omnia per contractionem, et conversionem M " in N, et ejus reduplicationem immediate, a Lat. et Gr. *Spithama*. " Vel, si a Germanica origine petere malles, a Teut. et Belg. *Spannen*, " tendere, extendere. Martinius autem Teut. *Spannen* a Lat. *Expan-* " *dere* deducit. Alludit Gr. Σπαω."

SHARP

SHARP—The paſt participle of ꞅcẏꞃpan, acuere.

RACK
RAKE
RICK
RICH
RICHES } A RACK of hay, and a RICK of hay, are the paſt participle of RIKGAN, congerere, colligere, to collect, to draw together, to RAKE together.

A RAKE, the ſame participle; it being the tool or inſtrument by which the Hay is collected.

RICH and RICHES are the ſame participle. Throughout the language the different pronunciation of CH and CK is not to be regarded. Thus, what we pronounce RICH and RICHES (*tch*), the French pronounce RICHE and RICHESSE (*sh.*), and the Italians RICCO and RICHEZZA (*k*). But it is the ſame word in the three languages: and it applies equally to any things, *collected*, *accumulated*, *heaped*, or (as we frequently expreſs it) RAKED together; whether to money, cattle, lands, knowledge, &c.

SALE
HANDSEL } Is the paſt participle of ꞅẏlan, dare, tradere, *To Sell*. In our modern uſe of the word a *condition* is underſtood. HANDSEL is ſomething *given* in hand.

HARANGUE—In Italian *Aringa*, in French *Harangue;* both from our language.

This word has been exceedingly laboured by a very numerous band of etymologiſts; and upon no occaſion have their labours

been more unſucceſsfully employed. S. Johnſon, as might be expected, has improved upon all his predeceſſors: and as he is the laſt in order of time, ſo is he the firſt in fatuity. He ſays—" Perhaps it comes from *Orare*, or *Orationare*, *Orauer*, " *Aranger*, *Haranguer*."

I will not trouble you with a repetition of the childiſh conjectures of others, nor with the tedious goſſiping tale of Junius.

Skinner briefly mentions a conjecture of Menage; and he ſpells the word properly, in the old Engliſh faſhion, HARANG; and not (*á la françoiſe*) HARANGUE.

The word itſelf is merely the pure and regular paſt participle, Ƕꞃanᵹ, of the Angloſaxon verb Ƕꞃınᵹan, *To Sound*, or to make a great ſound. (As Ƕꞃıno is alſo uſed.) And M. Caſeneuve alone is right in his deſcription of the word, when he ſays—" HARANGUE eſt un diſcours prononcé avec CON-" TENTION DE VOIX."

So far has the manner of pronunciation changed with us, that, if the commencing aſpirate before R was to be preſerved, it was neceſſary to introduce an A between H and R; and inſtead of HRANG, to pronounce and write the word HARANG."

> " By theyr aduyſe the kyng Agamemnowne
> " For a *treaſe* ſent unto the towne
> " For thirty dayes, and Priamus the kinge
> " Without abode graunted his ARYNGE."
>
> Lydgate. *Auncient Hiſtorie, &c.*

YARD } YARD, in the Anglosax. Ʒeaɲd, is the past tense
GARDEN } and therefore past participle of the verb Ʒẏɲdan, cingere, to *gird*, to surround, to inclose: and it is therefore applicable to any inclosed place; as *Court*-YARD, *Church*-YARD, &c.

GARDEN is the same past tense, with the addition of the participial termination EN. I say, it is the same; because the Anglosaxon Ʒ is pronounced indifferently either as our G or Y.

Though it is not immediately to our present purpose, you will not be displeased, if I notice here, that a *Girth* is that which *Girdeth* or *Gird'th* any thing: that a *Garter* is a *Girder*; that we have in Anglosaxon the diminutive Ʒẏɲdel, or *Girdle*; and that I suppose the verb Ʒẏɲdelan, whose present participle would be Ʒẏɲdelanð, encircling, surrounding; anð (for which we now employ *ing*) being the Anglosaxon and old English termination of the participles present: and that I doubt not that Ʒẏɲdelanð, Ʒẏɲdlanð, Ʒẏɲlanð, has become our modern *Garland*.

The Italian *Giardino* and *Ghirlanda* *, and the French *Jardin* and *Guirlande* have no other origin.

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* "GHIRLANDA (says Menage) è voce presa peravventura dal par-" "tefice futuro passivo del verbo *ghirlare*, non usato, che venga da" "*girare*, dice il Castelvetro. *E cosa certissima*. Da *gyrus*, *girus*, " "*girulus*, *girulare*, *girlare*, *ghirlare*, *ghirlandus*, *ghirlanda*."—Cosa certissima!—Ut plane homines non, quod dicitur, λογικα ζωα; sed ludicra et ridenda quædam neurospasmata esse videantur.

STAGE
STAG
STACK
STALK
STAY
STAIRS
STORY
STYE
STILE
STIRRUP
ETAGE

Certainly theſe words do not, at firſt ſight, appear to have the leaſt connection with each other. And, till the clew is furniſhed, you may perhaps wonder why I have thus aſſembled them together.

The verb ꞅꞇıᵹan, aſcendere, to which we owe theſe words, is at preſent loſt to the language; but has not been long loſt. For it ſurvived that period of the language which we call Anglo-ſaxon; and deſcended in very good and frequent uſe to that period of the language which we now call Old Engliſh: a name hereafter perhaps to be given by our ſucceſſors to the language which we talk at preſent.

Inſtances enough may be found of the uſe of this verb ꞅꞇıᵹan, from the time of Edward the third down even to the end of the fifteenth century. And though it has itſelf moſt ſtrangely diſappeared for the laſt two hundred years; it has ſtill left behind it theſe its ſurviving members.

In that old tranſlation of the New Teſtament which was very much, though ſurreptitiouſly, circulated in the reign of Edward the third and afterwards, (and of which many other manuſcripts remain, beſide the curious one which you have given to me) we have ſeen the word perpetually employed in Matthew, Mark, Luke, John, in the Epiſtles, in the Acts, and in the Revelations. Let us turn to a few inſtances.

"Anoon Iheſu conſtreynide the diſciplis to STEIGE in to a "boot." *Mattheu.* chap. xiv. (v. 22.)

"The

" The whiche seyden by spirit to Poul, that he shulde not
" STIE to ierusalem."

Dedis. chap. xxi. (v. 4.)

" We preiden, and thei that weren of that place, that he
" shulde not STYE to ierusalem."

Dedis. chap. xxi. (v. 12.)

" But whanne thou shalt be bedun to feest, go and sitte
" doun in the laste place, that whanne he shal come that bad
" thee to feest, he seie to thee, frende STEIGE heiger."

Luk. chap. xiv. (v. 10.)

" The firste vois that I herde, as of a trumpe, spekynge with
" me, seiynge, STY up hidur."

Apocalips. chap. iv. (v. 1.)

" Forsoth Ihesu took twelue disciplys, and seide to hem, lo
" we STIEN to ierusalem."

Luk. chap. xviii. (v. 31.)

" To ech of us grace is gouen up the mesure of the gyuyng
" of crist, for whiche thing he seith, he STEIGYNGE in to heig,
" led caitifte caitif."

Ephesyes. chap. iv. (v. 7, 8.)

" Ihesu was baptisid of Iohn in iordan, and anoon he
" STIYNGE up of the watir."

Mark. chap. i. (v. 9, 10.)

" Lo we STEIGEN to ierusalem."

Mattheu. chap. xx. (v. 18.)

" Ihesu

" Ihesu forsothe seynge companyes STEIGIDE in to an hil."
Mattheu. chap. v. (v. 16.)

" And the thornes STEIGEDEN up and strangliden it."
Mark. chap. iv. (v. 7.)

" And whanne it is sowun it STEIGETH in to a tree."
Mark. chap. iv. (v. 32.)

" What ben ye troblid, and thougtis STEIGEN up in to
" youre hertis."
Luk. chap. xxiv. (v. 38.)

" STIEGE up at this feest dai, but I shal not STIE up at this
" feest day, for my tyme is not yit fillid. Whan he had seide
" these thingis he dwelte in galile. Forsothe as hise britheren
" STIEDEN up, thanne and he STEIEDE up at the feest dai."
Iohn. chap. vii. (v. 8, 9, 10.)

" Nyle thou touche me, for I haue not yit STIED to my
" fadir. Forsothe go to my britheren and seie to hem, I STIE
" to my fadir."
Iohn. chap. xx. (v. 17.)

" And whanne he STEIG into a litil ship, hise disciplis
" sueden him."
Matheu. chap. viii. (v. 23.)

But we need not turn to any more places in this little book; where the word is used at least ninety times.

The same word is constantly employed by Gower, Chaucer, Lydgate, Fabian, Sir T. More, &c. &c.

" And

" And up ſhe STIGHE, and faire and welle
" She drofe forth by chare and whelle
" Aboue in the ayre amonge the ſkies."

Gower. lib. 5. fol. 105. pag. 1. col. 2.

" And or Chriſt went out of this erthe here
" And STIGHED to heuyn, he made his teſtament."

Balade to K. Henry 4. fol. 34ſ. pag. 1. col. 2.

" Beryne clepid a maryner, and bad him STY on loft,
" And weyte aftir our four ſhippis aftir us doith dryue;
" For it is but grace of god, yf they be alyue.
" A maryner anoon wyth that, right as Beryn bad,
" STYED into the top caſtell, and brought hym tydings glad."

Merchaunts 2d Tale. Urry's Edit. p. 607.

" Joſeph might ſe
" The Angell STYE aboue the ſonne beme."

Lyfe of our Lady. By Lydgate. pag. 103.

" Then king Philip ſeing the boldneſſe of the Flemminges, " and how little they feared him, tooke counſayle of his lordes, " how he might cauſe them to deſcende the hylle, for ſo longe " as they kepe the hyl, it was ieoperdous and perelous to STIE " towarde them."

Fabian's Chronicle. Vol. 2. page 265.

" But like the hell hounde thou waxed full furious, ex- " preſsyng thy malice when thou to honour STIED."

Fabian. Vol. 2. pag. 522.

" And ſo he toke Adam by the ryght hande and STYED out " of hell up in to the ayre."

Nychodemus Goſpell. chap. 16.

" The

"The ayre is ſo thycke and heuy of moyſture that the "ſmoke may not STYE up."

Diues and Pauper. 1ſt comm. cap. 27.

"But lord how he doth thynk hym ſelf full wele
"That may ſet once his hande uppon her whele,
"He holdeth faſt: but upwarde as he STIETH
"She whippeth her whele about, and there he lyeth."

Sir T. More's Work. (1557).

If more were neceſſary to confirm the claim of ꞅꞇıᵹan to a place in our language, much more might be drawn from a variety of quarters; but I ſuppoſe the foregoing inſtances to be amply ſufficient; and you may perhaps think them too many.

Being now in poſſeſſion of this verb, let us proceed to its application. And firſt for STAGE.

1. We apply STAGE to any *elevated* place, where comedians or mountebanks, or any other performers exhibit; and to many other ſcaffoldings or buildings *raiſed* for many other purpoſes. As,

"At the ſaid ſtandarde in Chepe was ordeyned a ſumptuouſe "STAGE, in the whiche were ſette dyuers perſonages in rych "apparell."

Fabian. Vol. 2. pag. 384.

2. We apply STAGE to corporeal progreſs. As,—At this *Stage* of my journey—(Obſerve, that travelling was formerly termed

termed "STEIGING;" to Jerufalem, or any other place)—At this *Stage* of the bufinefs.—At this *Stage* of my life.—As,

> " And O thou young and wourfchipful child, quhais age
> " Is to my youthede in the nerreft STAGE."
>
> *Douglas.* booke 9. pag. 285.

3. We apply STAGE to degrees of mental advancement in or towards any knowledge, talent, or excellence. As,

> " Bot Turnus ftalwart hardy *hye* curage,
> " For all this fere dymynift neuir ane STAGE."
>
> *Douglas.* booke 10. pag. 325.

4. And befides the above manners of applying this word STAGE, our anceftors likewife employed it where the French ftill continue to ufe it: for their word *Eftage, Etage*, is merely our Englifh word STAGE; though, inftead of it, upon this occafion we now ufe STORY.

> " Architriclynus, that is, prince in the hous of thre STAGIS."
>
> *Ioon.* chap. ii. (v. 8.)

> " Sotheli fum yong man, euticus bi name, fittynge on the
> " wyndow, whanne he was dreynt with a greuous fleep, Poul
> " difputynge long, he led bi fleep felde doun fro the thridde
> " STAGE or fopyng place."
>
> *Dedis.* chap. xx. (v. 9.)

For STAGE, in this laft paffage, the modern tranflation puts LOFT; which (as we have already feen) is an equivalent participle.

Now I suppose that in all these applications of it, you at once perceive that ASCENT (real or metaphorical) is always conveyed by the word STAGE: which is well calculated to convey that meaning; being itself the regular past participle of ſtigan.

STAG is the same past participle. And the name is well applied to the animal that bears it. His *raised* and *lofty* head being the most striking circumstance at the first sight of him. Thence the poet's well chosen description:

> " When as those fallow deer, and huge-haunched STAGS that graz'd
> " Upon her shaggy heaths, the passenger amaz'd,
> " To see their mighty herds with high-palm'd head to threat
> " The woods of o'ergrown oaks; as though they meant to set
> " Their horns to th' others heights."
>
> *Poly-olbion.* Song 12.

> " E cervi con la fronte alta e superba."
>
> *Orlando Fur.* Cant. 6. St. 22.

The swiftness of these animals; the order which they are said to observe in swimming; and the sharpness of their horns; these three distinct properties have induced Minshew, Junius, and Skinner to attempt respectively three different derivations of STAG. In which I think they fail *.

STACK,

* Junius says—" STAGG. Cervus. Fortasse est a Στειχω, ordine incedo. " In cervis certe gregatim prodeuntibus mirum ordinem deprehendunt " quibus ea res curæ. Præcipue tamen admirabilis est ordo, quem " tenent

4

STACK is the same past participle (pronouncing K for G). Junius supposes it to be the same word as STAKE.—" ſtacas " A. Saxonibus erant *stipites*: atque inde fortasse cumulus fœni, " *aliarumque* rerum, STACK dictus est: Quod perticam longam " acuminatamque alté satis terra infigebant, circa quam fœnum " undiquaque congestum in metam æqualiter assurgeret."

But how would this notion of the word, do for a STACK of chimnies? I fear he was a worse farmer than etymologist: for I do not believe that a STACK of hay or of wood was ever so *Raised* by any one, in any country, at any time.

STALK, applied by us at present only to plants, I believe to be the same participle; and perhaps it should be written STAWK (as we pronounce it) or STAK (the A, as formerly, broad): and indeed the L may have been introduced to give the broad sound to our modern A. This however is only my conjecture, being unable otherwise to account for the introduction of L into this word, whose meaning is evident. This etymology, I think, is strengthened by the antient application

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" tenent maria transnatantes. Maria tranant gregatim nantes porrecto " ordine (inquit Plin. N. H. VIII. 32.) et capita imponentes præcedentium clunibus, vicibusque ad terga redeuntes. Hoc maxime notatur " a Cilicia Cyprum trajicientibus. Nec vident terras, sed in odorem " earum natant."

Skinner says—" STAG Minsh. deflectit a Στειχω, curro: sed Στειχω " nusquam *curro*; sed *Eo ordine*, et *Eo* exponitur.——Nescio an ab " A. S. ſticean. Teut. *Stechen*, *Stecken*, pungere.——Quia sc. Cornua " acuta habet quibus pungere aptus natus est."

 of

of the word STALK to the rounds, or ſteps, or STAIRS of a ladder.

" He made him ladders three
" To clymben by the ronges, and the STALKES
" Into the tubbes hongyng by the balkes."

Myllers Tale. fol. 14. pag. 1. col. 2.

It is not impoſſible that the L may have been introduced here, for the ſake of the rhime to balkes: it certainly is a liberty often taken both by Gower and Chaucer, and by our other antient rhymers.

As the verb ſτιᵹan was variouſly pronounced and variouſly written, STEIG, STYE, STIE. Some ſounding and writing the G; ſome changing it to Y; and ſome ſinking it altogether: So conſequently did its participles vary.

We have already noticed STAG, STAGE, STACK, STALK; in which the G hard, or the G ſoft, or its ſubſtitute K, is retained: and we muſt now obſerve the ſame paſt participle of ſτιᵹan, without either G or K; viz. STAY.

" Ane port thare is, quham the Eſt fludis has
" In manere of ane bow maid boule or *bay*,
" With rochis ſet forgane the ſtreme full STAY
" To brek the ſalt ſame of the ſeyis *ſloure*."

Douglas. booke 3. pag. 86.

" Portus ab Eoo fluctu curvatur in arcum,
" *Objectæ* ſalſa ſpumant aſpergine cautes.
" Ipſe latet: gemino demittunt bracchia muro
" TURRITI ſcopuli, refugitque a littore templum."

The

The Gloſſariſt of Douglas, in explanation, ſays—" STAY, " ſteep: as we ſay *Scot.*—A STAY brae, i. e. *a high bank of* " *difficult aſcent*: from the verb *Stay*; to ſtop or hinder; be- " cauſe the *ſteepneſs* retards thoſe who climb it; as the L. ſay, " *iter impeditum, loca impedita.*—Or, from the Belg. *Stegigh,* " præruptus."

I think the Gloſſariſt wanders.—" *Rochis full* STAY," are— *very* HIGH *rocks.* And a " STAY *brae,*" is a HIGH *bank.* Without any alluſion to, or adſignification of, the difficulty of aſcent. Nor is there any word, either in the original or in the tranſlation, which alludes to *delay* or *iter impeditum.* Nor does it appear that they were *præruptæ* cautes. But theſe *objectæ* cautes are afterwards called *Turriti* ſcopuli. And the purpoſe of this deſcription is barely to account for the port itſelf being *hidden*: ipſe latet: for which purpoſe their *height* was important. But the Gloſſariſt was at a loſs for the meaning of the epithet STAY; and therefore he introduces *difficult aſcent,* and *præruptus*; giving us our choice of two derivations; viz. either from our Engliſh verb *To Stay,* i. e. to delay: or from the Dutch *Stegigh.* But neither of theſe circumſtances are intended here to be conveyed by the poet: and Douglas knew too well both his author and his duty, to introduce a foreign and impertinent idea, merely to ſuit his meaſure or his rhyme. —STAY means merely ſteiȝ, *raiſed, high, lofty.*

STAIR, in the Angloſaxon ſtæȝeꞃ, and ſtill in the Dutch *Steiger,* I muſt not at preſent call a participle (whatever I may venture to do hereafter;) for fear of exciting a premature diſcuſſion. STAIR means merely an *Aſcender.* The change from

from ſtæᵹeɲ to STAIR, has been in the uſual courſe of the language. Firſt the G gave place to the ſofter Y, and has ſince been totally omitted. Chaucer wrote it STEYER; and the verb *To Steig* he wrote *To Stey*.

"Depe in thys pynynge pytte with wo I lygge yſtocked, "with chaynes lynked of care and tene. It is ſo hye from "thens I lye and the commune erth, ther ne is cable in no "lande maked, that myght ſtretche to me, to drawe me into "blyſſe, no STEYERS to STEY is none."

Teſtament of Loue. fol. 203. pag. 2. col. 2.

Fabian in the reign of Henry 7. continues to write it in the ſame manner.

"Then the ſaied 11 dead corſes were drawen downe the "STEYERS without pitie."

Chronicle. Vol. 2. pag. 294.

"At Bedforde this yere at the keping of a Shire daie, by "the fallyng of a STEYER, wer xviii *murdered* and ſlaine."

Chronicle. Vol. 2. pag. 434.

STORY, which the French denominate *Eſtage*, Etage *, and which (as we have ſeen in a foregoing inſtance) was formerly in England alſo called a STAGE, is merely—*Stagery*, *Stayery*, (the A broad) *Stawry* or *Story*, i. e. A ſet of *Stairs*. As *Shrubbery*,

* "Nicot dans ſon dictionaire, et Caninius dans ſon canon des dia- "lectes, le derivent *tres veritablement* de Στεγη. Στεγη. Στεγα. *Stega-* "*gium*, *Etage*. Ou bien: *Stega*, Eſtege, *Eſtage*." Menage.

Rookery,

Rookery, &c. a number or collection of shrubs; a number or collection of rooks, &c. The termination ERY, for this purpose, to any word, is a modern adoption of our language, and the term therefore comparatively modern: but the meaning is clear: and the derivation at least unrivalled *.

STY, on the eye. Skinner says well—" tumor palpebræ " phlegmonodes, vel ab A. S. ꞅꞇıᵹan, ascendere; quia sc. con- " tinuo crescit, nisi per medicamenta cohibeatur." He adds injudiciously—" vel a Gr. Στια, lapillus, propter duritiem, ut " auguratur Mer. Cas."—The name of this complaint in the Anglosaxon is ꞅꞇıᵹenꝺ or ꞅꞇıᵹanꝺ, ascendens, rising up; the present participle of the verb ꞅꞇıᵹan. Our ancestors therefore wanted not, and were not likely to borrow from the Greeks the name of a malady so common amongst themselves.

STY for hogs, in the Anglosaxon ꞅꞇıᵹe, is the past participle of ꞅꞇıᵹan. It denotes a *Raised* pen for those filthy animals, who even with that advantage can scarcely be kept in tolerable cleanliness. The Italian *Stia* is the same word; of which Menage was aware; though he knew not its meaning.—" E " vocabol Gottico. *Steyra* dicono gli Suezzesi per significare " stalla da porci; et *Hogstie*, gli Inghilesi." Which makes it the more extraordinary, that, with his good understanding,

* " A STORY, contignatio, nescio an a Teut. *Stewer*, fulcrum; vel " a nostro *Store*, q. d. locus ubi supellex et reliqua omnia bona asser- " vantur; vel a Belg. *Schuere*, horreum, granarium; vel fort. quasi " *Stower* vel *Stowry* ab A. S. ꞅꞇop, locus." *Skinner*.

Skinner

Sinner ſhould imagine that it might be derived—" a *ſtipando:* " quia ſc. in eo quaſi *ſtipantur.*"

A STILE, in Angloſaxon ſtigel, the diminutive of *Sty.*

STIRRUP, in Angloſaxon ſtig-rap. In the derivation of this word our etymologiſts (with the exception of Minſhew) could not avoid concurrence. It is a *mounting-rope;* a rope by which to *mount.*

The Low-Latin words *Aſtraba* and *Strepa*, and the Spaniſh *Eſtribo*, are manifeſtly taken from our language by a corrupt pronunciation of ſtigrap or ſtirap *.

GAIN—i. e. Any thing *acquired.* It is the paſt participle of gewan, of the verb Ge-winnan, acquirere. This word has been adopted from us into the French, Italian and Spaniſh languages: of which circumſtance Menage and Junius were aware; Skinner not concurring.

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* " Etiam inter illa, ubi non ſolum forma exterior, ſed res ipſa vete-" ribus fuit incognita, reponi debet inſtrumentum illud ferreum ab equi " lateribus utrimque dependens, cui innituntur atque inſiſtunt equitan-" tium pedes. Ea enim veteribus fuiſſe incognita, recte jam ante duo " ſecula monitum Johanni Tortellio Aretino. Novo igitur huic invento " novum quærendum nomen fuit."

" STREPA dicitur ferreum illud inſtrumentum cui inſiſtunt pedes equi-" tantium. A *Strepa* eſt Hiſpanicum *Eſtribo:* E more ejus gentis et " Gallicæ, præmiſſo. Ac inde etiam *Aſtraba.*"

Voſſius de Vit. Serm. lib. 1. cap. 7. and lib. 2. cap. 17.

PAIN

PAIN—We need not have recourse to *Pæna* and Ποινη. It is the past participle of our own Anglosaxon verb Pinan, cruciare.

RAIN—In the Anglosaxon Ræᵹn, is the past participle of RIᵹNAN, pluere. As the Latin *Pluvia* is the unsuspected past participle formed from *Pluvi*, the antient past tense of *Pluere*.

" In Helies time heauen was closed
" That no raine ne *Ronne*."

Vis. of P. Ploughman. fol. 72. pag. 2.

STRAIN
STRIDE
YESTER-*day*
HESTERN-*us*.
} STRAIN is the past tense and therefore past participle of the Anglosaxon verb ꞅꞇꞃýnan, gignere, procreare, acquirere.

" I hate the whole STRAIN." Act 4.

" Does this become our STRAIN?" Act 5.

B. and Fletcher. *Maid's Tragedy.*

" As William by descent come of the conqueror's STRAIN."

Poly-olbion. Song 24.

" Thus farre can I praise him; hee is of a noble STRAIN, of
" approued valour, and confirm'd honesty."

Much Ado about Nothing. pag. 107.

Chaucer uses the same word in the same meaning, writing it STREEN and STRENE.

 " For

"For Gode it wote, that children ofte been
"Unlyke her worthy elders, hem before:
"Bounte cometh all of God, and not of the STREEN
"Of which they ben engendred and ibore."

Clerke of Oxenfordes Tale. fol. 46. pag. 1. col. 1.

"For bycauſe al is corrumpable,
"And fayle ſhulde ſucceſſyon,
"Ne were their generacioun
"Our ſectes STRENE for to ſaue
"Whan father or mother arne in graue."

Rom. of the Roſe. fol. 143. pag. 1. col. 2.

Douglas, inſtead of the paſt tenſe as a participle, uſes the paſt participle with the participial termination ED; STRYNED, STRYN'D, STRYND.

"My fader than reuoluing in his mynd
"The diſcent of fore faderis of our STRYND."

Douglas. booke 3. pag. 70.

"My ſon Pallas, this young luſty ſyre
"Exhort I wald to tak the ſtere on hand,
"Ne war that of the blude of this ilk land
"Admyxt ſtandis he, takand ſum STRYND
"Apoun his moderis ſyde, of Sabyne kynd."

Douglas. booke 8. pag. 260.

"But an an hẏra hƿẏlc bearn hæbbe. ðonne ıſ me leofaſt
* ðæt hit gange on ðæt ſtrẏned on ða ƿæpned healfe."

Alfred's Will.

There

2

There is nothing extraordinary in this uſe of the participle STRAIN or STRYND as a ſubſtantive. The paſt participle GET, i. e. *Begotten*, is uſed in the ſame manner.

" And I thy blude, thy GET, and dochter ſchene."

Douglas. booke 10. pag. 313.

" Quhare that his douchter, amang buſkis ronk,
" In derne ſladis and mony ſloggy ſlonk,
" Wyth milk he nuriſt of the beiſtis wilde,
" And wyth the pappys foſterit he hys chyld:
" Of ſauage kynd ſtude meris in that foreſt,
" Oft tymes he thare breiſtis mylkit and preſt
" Within the tendir lippis of his GET."

Douglas. booke 11. pag. 384.

And though we do not at preſent uſe GET as a paſt participle, for *Begotten;* it was ſo uſed formerly.

" For of all creatures that euer were GET and borne
" This wote ye wel, a woman was the beſt."

Chaucer. *Praiſe of Women.* fol. 292. pag. 1. col. 1.

What is commonly called a Cocks STRIDE is corruptly ſo pronounced, inſtead of a cock's STRYND.

Skinner ſays well—" A cock's STRIDE, vel, ut melius in " agro Linc. efferunt, a cock's STRINE: ab A. S. Stꞃynd."

Yeſter-day, *Yeſter-night*, *Yeſter-even:* and Dryden, with great propriety, ſays alſo " *Yeſter-ſun.*"

YESTER-*day* is in the Anglosaxon Ᵹeſꞇꞃan dæᵹ. Ᵹeſꞇꞃan is the past tense and past participle of ᵹeſꞇꞃinan, to acquire, to get, to obtain. But a day is not *gotten* or *obtained*, till it is *passed*: therefore ᵹeſꞇꞃan dæᵹ is equivalent to the *passed day*. Ᵹeſꞇꞃan. Yestran. Yestern *. Yester.

The Latin Etymologists and Menage, with whom Junius and Skinner concur, would persuade us that HESTERN-*us* is derived from χθες or εχθες. And some of them from *Hæreo*—"nempe quia dies hesternus hæret hodierno." But this reason would suit as well the *subsequent* as the *preceding* day: and therefore the term, leaving no distinction between them, would not be qualified for the office assigned to it. The Latin HESTERN-*us* is also of our northern origin. *Ghestern*, *Hestern*.

BRUISE—According to the constant practice of the language, by the change of the characteristic letter, is the past tense and past participle of the Anglosaxon verb Bꞃẏſan, conterere; according to our antient English, *To Brise*.

"Then they rashed together as it had beene thunder, and "Sir Hemison *Brised* his speare upon Sir Tristram."

Historie of Prince Arthur. 2d part. chap. 83.

"Whan a tree is newely sette men water it, and sette stakes "and poles about to strength it ayenst the wyndes blastes and "for stormes, it sholde ellys BRYSE it or breke it and felle it "adowne."

Diues and Pauper. 1st comm. cap. 61.

* In German, *Gestern*: In Dutch, *Gisteren*.

"The

"The affe fawe the angell and fledde afyde for drede of the "angels fwerde, and bare Balaam ayenft the walle, and "BROSED his fote."

Diues and Pauper. 5th comm. cap. 15.

BRUIT—Means (fomething) *fpread abroad, divulged, difperfed.* It is the paft tenfe and paft participle, formed in the accuftomed manner, of the Anglofaxon verb Bpittian, Bpyttian, diftribuere, difpenfare: In Englifh alfo *To Brit.*

"To BRIT, apud Salopienfes, to divulge and fpread "abroad."

Ray's Preface to North Country Words.

TRUCE—Is formed in the ufual manner. It is the regular paft tenfe and therefore paft participle of the Anglofaxon verb Tpipian, fidem dare, to pledge one's faith, to plight one's troth. The French *Trêve* (formerly written *Trefves*) is the fame word.

"He therfore fent hym in ambaffade to the fayd Rollo to "requyre a TREWE or TREWSE for thre monethes."

Fabian. parte 6. chap. 131.

"Under coloure of a fayned TREWCE they were taken and "cafte the mofte parte of theym in pryfon."

Fabian. parte 7. chap. 241.

"Was proclaimed throughe the citee and alfo the hoofte, a "daie of lenger TREWES."

"The daie of expiration of the TRUEWES opproched."
Fabian. Lewes xi. pag. 484.

FULL—Is the paſt tenſe, uſed as a paſt participle, of the verb ꝼyllan, to fill. And may at all times have its place ſupplied by *Filled.*

STUM—Is the paſt tenſe and paſt participle of ꞅtyman, fumare, *To Steam.* It means *fumigated, ſteamed* *.

"STUM, in the Wine trade, denotes the unfermented juice "of the grape, after it has been ſeveral times racked off and "ſeparated from its ſediment. The caſks are, for this purpoſe, "well *matched* or *fumigated* with *brimſtone* every time, to pre-"vent the liquor from fermenting, as it would otherwiſe "readily do, and become wine."
Encyclop. Britannica. Art. STUM.

* "STUM of wine, Sic appellatur, ni fallor, Muſtum ſtatim quam "primum expreſſum eſt, validiſſimo dolio circulis ferreis munito uſque "ad ſummum, nullo ſpiritibus loco vacuo relicto, inditum ſeu potius "infartum, ne ſc. poſſet effervеſcere et defæcari: hoc vinis fere vietis "et evanidis immiſſum novum ipſis vigorem et ſpiritum, inſtar fermenti, "conciliat; et, modo confeſtim bibantur, palata apprime commendat. "Neſcio an a Belg. *Stom*, Teut. *Stumm*, mutus, q. d. Vinum mutum; "quia nunquam efferbuit. Vel potius a Belg. *Stomp*, Teut. *Stumpff*, "Hebes, obtuſus (i. e.) Vinum obtuſum; quia ſc. quoniam nulla fer-"mentatione depuratum eſt, ſpiritus, non ut vina ætate defæcata, puros "vividos et expeditos, ſed hebetes et languidos habet." *Skinner*.

Lye ſays—"STUM, vox Oenopolis ſatis nota, Su. *Stum*. Detrunca-"tum volunt ex Lat. *Muſtum*."

LUST

LUST—The paſt tenſe and paſt participle of the verb Lẏꞅtan, cupere *To Liſt.* It was not formerly, as now, confined only to a deſire of one kind; but was applied generally to any thing *wiſhed*, or *deſired* or *liked*.

> " And of the myracles of theſe crownes twey
> " Saynt Ambroſe in his preface LUSTE to ſey."
>
> *Seconde Nonnes Tale.* fol. 57. pag. 2. col. 2.

" Faire Sir, ſaid Sir Triſtam, to drinke of that water haue " I a LUST."

Hiſt. of Prince Arthur. 2d part. chap. 87.

DUNG (or, as it was formerly written, DONG) by the change of the characteriſtic letter Y to O, or to U, is the paſt tenſe and therefore paſt participle of the verb Dẏnᵹan, dejicere, *To caſt down.*

> " And Dowel ſhal DING him down, and diſtroi his might."
>
> *Viſion of Pierce Ploughman.* paſſus 11. fol. 50. pag. 2.

DUNG, or DONG, therefore means *Dejectum*, and in that meaning only is applied to *Stercus*.

> " And at the Weſt gate of the toun (quod he)
> " A carte ful of DONGE there ſhalt thou ſe."
>
> *Tale of the Nonnes Prieſt.* fol. 99. pag. 1. col. 1.

" All other thynges in reſpecte of it, I repute (as ſainct " Paule ſaith) for DONG."

Sir T. More. *Lyfe of Pycus.* pag. 20.

TURD (or, as it was formerly written Toꝛð and TOORD) is the paſt tenſe and paſt participle of the verb Tiꝛan, *To Feed upon.*

"Euen as an empty eagle, ſharp by faſt,
"TIRES with her beak on feather, fleſh and bone,
"Shaking her wings, deuouring all in haſte,
"Till either gorge be ſtuff'd, or prey be gone."

Venus and Adonis.

"I thinke this honorable lord did but try us this other day.
"Upon that were my thoughts TYRING when we encountred."

Timon of Athens. pag. 89.

"This man
"If all our fire were out, would fetch down new
"Out of the hand of Jove, and rivet him
"To Caucaſus, ſhould he but frown; and let
"His own *gaunt* eagle fly at him to TIRE."

B. Jonſon. *Catiline.* Act. 3.

TURD and DUNG may therefore be well applied to the ſame thing; although each word has intrinſically a very different meaning: for TURD, i. e. that which has been fed upon, been eaten, muſt, by the courſe of nature, be afterwards *Dejectum* from the body; and thereby becomes DUNG.

"Sum man hadde a fige tree plauntid in his vyner, and he "cam ſekinge fruyt in it, and fonde not. ſotheli he ſeide to "the tilier of the vyner, lo thre yeris ben, ſithen I come "ſekynge fruyt in this litil fyge tree: and I fynde not. therfor "kitte it doun, wherto occupieth it the erthe. And he an-

"ſweringe

"ſweringe ſeide to him, Lord, ſuffre alſo this yeer: til the "while I delue aboute it, and ſende TOORDIS. And if it "ſhal make fruyt: ellis in tyme to comynge thou ſhalt kitte "it doun."

Luk. chap. xiii. (V. 6, 7, 8, 9.)

"Natheles I geſſe alle thingis for to be peyrment for the "clear ſcience of Iheſu Criſt, for whom I made alle thinges "peirement, and I deme as TOORDIS, that I wynne Criſt."

Philippenſys. Chap. 3. (V. 8.)

MUCK } These two words are improperly confounded by
MIXEN } Junius and Skinner. They do not mean the ſame thing.

MUCK is the paſt tenſe and therefore paſt participle of Miczan, meiere, mingere, *To piſs.* And it means (any thing, ſomething) *piſſed upon.* Hence the common ſaying—"As wet "as MUCK," i. e. As wet as if *piſſed upon.* So the Hay and Straw, &c. which have been *ſtaled on* by the cattle, make the MUCK heap, or heap of materials which have been *ſtaled upon* by the cattle.

MIXEN means the ſame as *Mixed,* and is equivalent to *Compoſt.*—"Quia eſt (as Skinner truly ſays) miſcela omnium "alimentorum."

"The operation of the ſtomake is, to make a good MYXYON "of thynges there in, and to digeſte them well."

Regiment of Helth. By Tho. Paynel. fol. 48. pag. 1.

What we call a MIXEN was indifferently termed in the Anglosaxon either Meox or Mixen: that is, they either (in their accustomed manner) used the regular past tense as a past participle; or they added the participial termination EN to the verb, and so obtained a past participle. Our English verb *To Mix* is no other than the Anglosaxon verb Mıſcan, miſcere. By casting off the Anglosaxon infinitive termination AN; and, according to our custom, prefixing our infinitive sign *To*; we had the verb To Misc. And this, by a transposition common to all people and languages, became *To Mics*, i. e. *To Mix*. Meocſ or Meox is the past tense of Mıſcan or Mıcſan, used participially: and Mıſcen, Mıcſen, or *Mixen* is the past participle.

I cannot help noticing to you as we pass (though I have often forborne a similar remark) that the Latin verbs *Miſcere* and *Meiere*, for which Junius and Vossius would send us in vain to the Hebrew, are evidently from our own northern language; with no other difference than the Latin Infinitive termination ERE instead of the Anglosaxon Infinitive termination AN.

Anglosax.	Mıſc-an	A. S.	Mıcȝ-an.
Latin	*Miſc-ere*	Lat.	{*Mej* / Ming} *-ere*.

F.

You have touched upon this subject before. And what you threw out has not been lost upon me. I do spy great relief to the difficulties of the Latin Etymologist, by directing his view to the North rather than to the East, when all his labour and toil

toil are fruſtrate in the Greek. And I agree with you, that, diſmiſſing the *common* terminations, which are mere *common* adjuncts to the different words, it is impoſſible not to diſcover at once the derivation of many of them.

Beſides thoſe Latin words you have already noticed; the following,

𐌷𐌰𐌱-𐌰𐌽 / Habb-an	——*Hab-ere*	
Hnæc-an	——*Nec-are*	
Sec-an	——*Sequ-i*—*Qu.* equivalent to c.	
Hiȝ-an	——*I-re*	—The aſpirate ſuppreſſed.
Hent-an	——*Hend-ere*—	Which the Latin has only in compoſition.
Suc-an	——*Sug-ere*	
Ƿað-an	——*Vad-ere*	
Ƿealƿ-ian	——*Volv-ere*	
Ƿeꞅt-an	——*Vaſt-are*	
Ꝼleoƿ-an	——*Flu-ere*	
Spiꞃ-ian	——*Spir-are*	
Speoƿ-ian	——*Spu-ere*	
Spit-an	——*Sput-are*	
Milꞅc-ian	——*Mulc-ere*	
Meolc-ian	——*Mulg-ere*	Obſerve, *Lac* is the Latin ſubſtantive; whilſt we retain the paſt participle of our own verb.
Ᵹꞃenn-ian	——*Grunn-ire*	
Pin-an	——*Pun-ire*	
Pynȝ-an	——*Pung-ere*	

Ꝼeᵹ-an	——*Fig-ere*
Dılᵹ-ıan	——*Del-ere*
Kaꞃ-ıan	——*Cur-are*
MΛΛ-ΛN	——*Mol-ere*
Eꞃ-ıan	——*Ar-are*
Tıl-ıan	——*Toll-ere*—antiently written with only one L.
Cnıꞇꞇ-an or Nıcꞇ-an	——*Nect-ere*
Ceꞃꞅ-an	——*Cref-cere*
Cıꞃpꞅ-an	——*Crifp-are*
Pæc-an	——*Pecc-are*
Iꞃꞅ-ıan	——*Irafc-i*
TEK-ΛN	——*Tang-ere*—antiently *Tag-ere.*
Dem-an	——*Damn-are*
Pꞃoꝼ-ıan	——*Prob-are*
Cƿac-ıan	——*Quaff-are* / *Quat-ere*
Reaꝼ-ıan	——*Rap-ere*
Sueᵹ-ıan	——*Suad-ere*
Bıꝺꝺ-an	——*Pet-ere*
&c.	&c.

Are plainly of northern origin: and the Latin etymologift ftruggles in vain to difcover any other fource.

But, in my opinion, the moft decifive fact in your favour, is, that we find in the Latin (*as Nouns*) many of our paft participles; which cannot receive any rational explanation in the Latin or Greek languages; becaufe they have either not adopted the verbs to which thofe participles belong; or did not from

6 thofe

those verbs form their past participles in the Anglosaxon manner. I mean, for instance, such words as,

Nod-us	——*Knot*, of Cnıttan, nectere.
Stult-us	—— of Stẏltan, obstupescere.
Long-us	——*Long*, of Lenȝian, extendere.
Fœd-us	——ꝼæȝeꝺ, of ꝼæȝan, pangere.
Jug-um	——Ioc. *Yoke*, of Ican, jungere.
Dir-us	——*Dear*, of Dıꞃıan, nocere.
Spoli-um	——*Spoil*, of Spıllan, privare.
Laus	——Hlıoꞅ, of Hlıꞅan, celebrare.
Hestern-us	——*Yester*, of Ȝeꞅtꞃınan, acquirere.
Ror-is / *Ros.*	——Dꞃoꞃ, of Dꞃẏꞃan, cadere, prolabere.
Mort-is / *Mors.*	——Moꞃð, of Mıꞃꞃan, dissipare, abstrahere.
Aur-a	——Oꞃað, of Oꞃeðian, spirare.
Di-es	——Dæȝ, of Dæȝian, illucescere.
Ocul-us	——ΛΝΓΧ, of ΛΝΓΛΝ, ostendere.
&c.	&c.

Of all which words the serious and elaborate accounts given by the Latin etymologists, will cause to those who consult them, either great disgust or great entertainment, according to the disposition and humour of the inquirer.

But I beg pardon for this interruption, which yourself however occasioned: We shall have time enough hereafter to canvass this matter: and I intreat you at present to proceed in your course. . . . . . .

H. Loos,

H.

Loos, though now and long fince obfolete, was formerly in common ufe in the language: and your mention of the Latin word LAUS has brought it to my recollection.

> " It is a carefull knight, and of kaytife kynges making,
> " That hath no land ne linage riche ne good LOOS of hys handes."
>
> *Vifion of P. Ploughman.* fol. 57. pag. 2.

> " And felle, that Ariadne tho,
> " Whiche was the doughter of Minos,
> " And had herde the worthye LOS
> " Of Thefeus."
>
> *Gower.* lib. 5. fol. 112. pag. 2. col. 1.

> " Great LOOS hath largeffe, and great prife
> " For both wyfe folke and unwyfe."
>
> *Rom. of the Rofe.* fol. 125. pag. 2. col. 1.

> " She knewe by the folke that in his fhippes be
> " That it was Iafon ful of renomee
> " And Hercules, that had the great LOOS."
>
> *Hypfiphile.* fol. 214. pag. 1. col. 2.

> " Ye fhal haue a fhrewde name
> " And wicked LOOS, and worfe fame,
> " Thoughe ye good LOOS haue wel deferued."
>
> *3d Boke of Fame.* fol. 300. pag. 1. col. 1.

> " And yet ye fhal haue better LOOS
> " Ryght in difpyte of al your foos."
>
> *3d Boke of Fame.* fol. 300. pag. 1. col. 1.

" And

"And he gan blowe her LOOS ſo clere
"In hys golden clarioun
"Through the worlde went the ſoun."
3d Boke of Fame. fol. 300. pag. 1. col. 2.

"In heuen to bene LOSED with god hath none ende."
Teſtament of Loue. boke 1. fol. 310. pag. 2. col. 2.

"Sir prieſt, he ſaid, I kepe for to haue no LOOS
"Of my crafte, for I wold it were kept cloos,
"And as you loue me, kepeth it ſecre."
Tale of Chanons Yeman. fol. 63. pag. 1. col. 2.

This word was alſo antiently in common uſe with the French. Menage endeavoured to revive it. He ſays—"Ce mot étoit "un beau mot. Ie ſouhaiterois fort qu' on le rémît en uſage: "et pour cela, j' ai dit dans mon épître a M. Peliſſon:

"Fais-tu raiſonner le LOS
"De Fouquet, ton grand héros."

Loos or LOS is evidently the paſt participle of the verb hlıꞅan, celebrare. As LAUS alſo is. Of which had the Latin etymologiſts been aware; they never would, by ſuch childiſh alluſions, have endeavoured to derive it, From Λαος, populus— "ut LAUS proprie ſit ſermo populi de virtute alicujus teſtantis."

"Vel a Λαω, id eſt, eloquor."

Vel ab antiquo Λαυω, id eſt, fruor.—"Quia nullus virtutis "major eſt fructus, quam LAUS."

BUSY,

Busy, i. e. Occupatus, is the paſt participle of Bȳꞅᵹian, occupare.

Stunt, i. e. Stopped in the growth: the paſt participle of Sꞇınꞇan, to ſtop *.

Numb
Numscull } This word was formerly written num. How, or why, or when the b was added to it, I know not.

" She fel, as ſhe that was throug nome
" Of loue, and ſo forth ouercome."
Gower. lib. 5. fol. 103. pag. 1. col. 2.

" He maie neither go ne come,
" But all to gether he is benome
" The power both of honde and fete."
Gower. lib. 6. fol. 127. pag. 2. col. 1.

" If this law
" Of nature be corrupted through affection,
" And that great mindes, of partiall indulgence
" To their benummed wills, reſiſt the ſame,
" There is a law in each well ordred nation
" To curbe thoſe raging appetites."
Troylus and Creſſida.

* Skinner ſays—" Stunt, vox agro Linc. familiaris, Ferox, Iracun-" dus, Contumax, ab A. S. ꞅꞇunꞇa, ꞅꞇunꞇe, Stultus, Fatuus; fort. quia " ſtulti, præferoces ſunt: vel a verbo *To Stand*, ut *Reſty*, a *reſtando*; " metaphora ab equis contumacibus ſumpta." Lye ſays—Stunt, " alicujus rei incrementum impedire: manifeſte venit ab Iſl. *Stunta*, " abbreviare; in decurſu, ſenſu aliquantulum mutato."

" Bedlam

"Bedlam beggars, who with roaring voices
"Strike in their NUM'D and mortified armes,
"Pins, &c."

Lear. pag. 293.

"Theſe feet whoſe ſtrengthleſſe ſtay is NUMME."

1ſt Part Henry 6. pag. 104.

NUM is the paſt tenſe and paſt participle of Nıman, capere, eripere, *To Nim.* Skinner ſays truly—"Eodem fere ſenſu quo "Lat. dicitur *membris captus*, i. e. membrorum uſu, ſc. motu "et ſenſu privatus."

NUMSCULL, in Ital. *Mentecatto,* Animo captus.

So Seneca. *Hercules furens.*

"Ut poſſit *animo captus* Alcides agi,
"Magno furore percitus; vobis prius
"Inſaniendum eſt."

HURT—The paſt participle of Ƕẏꞃꝩıan, injuria afficere, vexare.

HUNGER—the paſt participle of Ƕẏnᵹꞃıan, eſurire.

DIN, DINT, DUN } The paſt participle of Dẏnan, ſtrepere, *To Din.*

"They hurled together and brake their ſpeares and all to "ſheuered them, that all the caſtle rang of their DINTS."

Hiſt. of P. Arthur. chap. 132.

A DUN is one who has DINNED another for money or any thing.

SNAKE, SNAIL, SNUG — SNAKE. Anglosax. ꞅnac, is the past participle of ꞅnican, serpere, repere, to creep, *To Sneak*; as *Serpens* in Latin is the present participle of *Serpere*.

Shakespear very properly gives this name to a *sneaking* or creeping fellow.

> "I see Loue hath made thee a tame SNAKE."
>
> *As you like it.* Act 4. Sc. 3. pag. 202.

SNAIL, ꞅnæᵹel (or Snakel) the diminutive of SNAKE: G being sounded and written instead of K in the Anglosaxon; and both G and K dropped in the English.

SNUG (i. e. *Snuc*) is likewise the past participle of ꞅnican; the characteristic I changed to U, and G sounded for K.

SMUT—Is the past participle of ꞅmitan, be-ꞅmitan, polluere, inquinare, contaminare.

CRUM—Mica, Is the past participle of Cꞃẏmman, Acꞃẏmman, friare.

> "The ryche man shal gyue answere of euery threde in his "clothe, of euery CROMME of brede in his bredeskep, of euery "droppe of drynke of his barell and in his *Tonne*."
>
> *Diues and Pauper.* 8th comm. cap. 17.

"As

" As the gold-finer will not out of the duſt, threds or ſhreds " of gold, let paſs the leaſt CRUM; in reſpect of the excel- " lency of the metall; ſo ought not the learned reader to let " paſs any ſyllable of this law, in reſpect of the excellency of " the matter."

Lord Coke's *Expoſit.* of 29th chap. of *Magna Charta.*

GRUM } The paſt participle of Ᵹꞃẏmman ſævire, fremere.
GRIM }

GUN—formerly written GON, is the paſt participle of Ᵹẏnian, hiare.

" They dradde none aſſaut
" Of gynne, GONNE, nor ſkaffaut."

Rom. of the Roſe. fol. 140. pag. 1. col. 1.

SCUM—That which is *Skimmed off;* the paſt participle of the verb *To Skim.* Hence the Italian *Schiuma* and the French *Eſcume, Ecume.*

SNUFF—That which is *Sniffed* up the noſe; the paſt participle of the verb *To Sniff.*

PUMP—An engine by which water, or any other fluid is obtained or procured. It is the paſt participle of the verb *To Pimp,* i. e. *To procure,* or *obtain.*

STENCH—Is the paſt participle of ſꞇincan, fœtere; pronouncing CH for K. As *Wench* is the paſt participle of Ƿincan; *Drench* of Dꞃincan; and *Wrench* of Ƿꞃinᵹan.

SNACK—Something *Snatched*, taken haſtily, K for CH; it is the paſt participle of the verb *To Snatch*.

DITCH } The paſt participle of the Angloſaxon verb Dician,
DYCHE } fodere, *To Dig*. As the Latin reputed ſubſtantive
DIKE } *Foſſa* is the paſt participle of fodere. In theſe words *Dig*, *Dike*, *Dyche*, *Ditch*, we ſee at one view how eaſily and almoſt indifferently we pronounce the ſame word either with G, K, or CH.

"I DYKE and delue and do that truth hoteth
"Some tyme I ſowe and ſome tyme I threſh."
Viſ. of P. Ploughman. paſſ. 6. fol. 29. pag. 1.

"Theſe labourers, deluers and DYKERS ben ful poore."
Diues and Pauper. 1ſt comm. cap. 46.

"Two freres walkynge on a *Dyches* brynke."
Diues and Pauper. 1ſt comm. cap. 50.

DIM—The paſt participle of Dimnian, Adimnian, obſcurare. It was formerly in Engliſh written DIMN *.

* Junius derives this word from "Δειμασθαι, quod Heſychio exp. φοβεισθαι, metuere; quandoquidem naturalis tenebrarum metus eſt."

Skinner, from "Teut. *Demmen*, *Dammen*, obturare; quia omnia "obturata propter luminis excluſionem tenebricoſa ſunt."

Lye, from "C. B. et *Arm.* Du, vel Dy; caliginoſus, ater, niger." S. Johnſon,—from "*Dow*, Erſe."

"Ye

"Ye Elues, by whofe ayde I haue BEDYMN'D
"The noone tide fun."

Tempeft. pag. 16.

"With fad unhelpeful teares, and with DIMN'D eyes."
2d Part. *Henry VI.* pag. 132.

TRIM—ufed adjectively or fubftantively, is the paft participle of the verb Tꝛyman, ordinare, difponere.

"Young ladies, Sir, are long and curious
"In putting on their TRIMS."

B. and Fletcher. *Women pleas'd.*

"In gallant TRIM the gilded veffel goes." *Gray.*

LIMB, LIMBO } In Anglofaxon written Lım * and Lımb; B being written for P. It is the paft participle of the Anglofaxon verb Lımpıan, pertinere. And it means—quod pertinet or quod pertinuit. What belongeth or hath belonged to fomething. LIMB of the body. LIMB of the law. LIMB of an argument, &c. Hence and hence only are derived the Latin words *Limbus* and *Lembus* †: which are fometimes tranflated περι-στρωμα, περι-πετασμα: but that is not precifely the meaning, unlefs the notion of *pertinendi*, i. e. of *holding to*, or *belonging to*, is included.

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* Junius fays—"LIM, fortaffe per inverfionem factum e tribus initia- "libus literis Græci μιλος, membrum."

† "LIMBUS—Non occurrit nunc unde verifimilius deducam, quam a "λοβος, quo τα ακρα παντα fignificari Hefychius et Suidas teftantur."

Voffius.

Imp—Shakeſpear, in *Loues Labours Loſt*, pag. 125. makes Don Armado ſay,

" Sadneſſe is one and the ſelfe ſame thing, dear impe."

Upon this paſſage Dr. Johnſon ſays

" Imp was antiently a *term of dignity*. Lord Cromwell in " his laſt letter to Henry viii, prays for the imp his ſon. It is " now uſed only in contempt or abhorrence; perhaps in our " author's time it was ambiguous, in which ſtate it ſuits well " with this dialogue."

In the 2d part of *Henry IV*. pag. 99. we have imp again.

" Saue thy grace, king Hall, my royall Hall.
" The heauens thee guard and keepe, moſt royall impe of fame."

And again in *Henry V*. pag. 83.

" The king's a bawcock, and a heart of gold, a lad of life, " an impe of fame, of parents good."

Mr. Steevens (very differently indeed from Dr. Johnſon) ſought induſtriouſly and judiciouſly for the meaning of Shakeſpear's words, by the uſe which was made of the ſame terms by other antient authors: and nothing was wanting to Mr. Steevens to make him a moſt perfect editor of Shakeſpear, but a knowledge of his own primitive language, the Angloſaxon. Mr. Steevens tells us,

" An imp is a *Shoot* in its primitive ſenſe, but means a *Son* " in Shakeſpear. In Hollinſhed, p. 951. the laſt words of " Lord Cromwell are preſerved, who ſays—And after him

" that

" that his ſonne prince Edward, that goodlie IMPE, may long
" reigne over you."——And again,

" The word IMP is perpetually uſed by Ulpian Fulwell,
" and other ancient writers, for *progeny*.

> " And were it not thy royal IMPE
> " Did mitigate our pain.—

" Here Fulwell addreſſes Anne Bulleyne, and ſpeaks of the
" young Elizabeth. Again, in the *Battle of Alcazar*. 1594:

> " Amurath, mighty emperor of the Eaſt,
> " That ſhall receive the IMP of royal race."—

" IMPYYN is a Welch word, and primitively ſignifies a *Sprout*,
" a *Sucker*. In Newton's *Herbal to the Bible*. 8vo. 1587. there
" is a chapter—on ſhrubs, ſhootes, ſlippes, young IMPS, ſprays
" and buds."

Mr. Steevens needed not to have travelled to Wales, for that which he might have found at home. Our language has abſolutely nothing from the Welch. IMP is the paſt participle of the Angloſaxon verb Impan, to plant, to graft.

> " I was continually a fryer
> " And the Couentes gardiner for to graft IMPES
> " On limitors and liſters, Leſynges I IMPED
> " Tyll they beare leaues of ſmowthe ſpeach."
> *Viſion of Pierce Ploughman.* paſſus 6. fol. 22. pag. 2.

> " IMPE on an elderne, and if thyne apple be ſwete
> " Muchel maruaile me thynketh."
> *Viſ. of P. Ploughman.* paſſ. 10. fol. 44. pag. 1.

"As it is in younge and tender YMPES, plantes, and "twygges, the whiche euen as ye bowe them in theyr youthe, "so wyll they euermore remayn."

Byrth of Mankynde. fol. 54. pag. 2.

GRIP—and its diminutive GRAPPLE, the past participle of Ᵹꞃıpan, prehendere.

MIST—The past participle of Mıꞅꞇıan, caligare *.

BLISS } The past participle of Blıꞅꞅıan and Blıðꞅıan,
BLITH } lætari.

QUICK—The past participle of Ꞇpıccıan, vivificare.

WIZEN—The past participle of Ƿıꞅnıan, arescere.

STIFF—The past participle of Sꞇıꝼꝼıan, rigere.

THICK }
THICKET } The past participle of Ðıccıan, densare, condensare.
THIGH }

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* Minshew derives MIST from the Latin *Mistus.* "Aer enim caligine et densis vaporibus *Mistus.*"

Dr. Th. Hickes supposes it to be *Moist.*

And according to Junius—"Videtur esse a μειστον, quod Hesychio "exp. ελαχιστον, nihil enim aliud est nebula, quam tenuissima quædam "ac subtilissima pluvia."

THICKET,

THICKET, for *Thicked*, i. e. with trees. THIGH (GH for CK) is sometimes in the Anglosaxon written Ðeoh (for Ðeoc) by change of the characteristic letter.

WITCH } Skinner inclines to suppose WICKED derived
WICKED } from *Vitiatus:* and Johnson, that—" Perhaps it " is a compound of pic (vile, bad) and *Head,—Malum* " *caput*."—

According to which latter wise supposition, a WICKED action means—a *malum caput* action: but nothing is too ridiculous for this Undertaker. WITCH is the past tense, used as a participle, of the Anglosaxon verb Ƿiccian, incantare, veneficiis uti. And WICKED i. e. WITCHED (K for CH) is the same past tense, with the participial termination ED. The word WITCH is therefore as applicable to men as to women.

" WITCHES, in foretime named *Lot-tellers*, now commonly " called sorcerers."

Catalogue of English printed Bookes. 1595. By Andrew Maunsell. pag. 122.

Lot-teller; i. e. a teller of *covered* or *hidden* things.

" Wherof came the name of Symonye? Of Symon Magus, " a grete WYTCHE."

Dives and Pauper. 7th comm. cap. 16.

" Dauid was lyk wyce so intanglid in the snares of the " deuill, that with mouche paine he could quit hym self from " the WYCCHYD coupe that the deuill had ons brought hym."

Declaracion of Christe. By Johan Hoper. cap. xi.

The notions of enchantment, forcery and witchcraft were univerfally prevalent with our anceftors, who attributed all atrocious actions to this fource: thus attempting to cover the depravity of human nature by its weaknefs, and the depravity of fome other imaginary beings. So run our Indictments to this day; in which the crime is attributed to the inftigation of the Devil.

" Latini certe, comici, fays Junius, hominem aperte im-
" probum atque omnibus invifum, pari prorfus ratione, dix-
" erunt *Veneficum*."

HILDING—(like *Coward*) is either the paft participle of the verb Hyldan, inclinare, curvare, To bend down, to crouch or to cover; (and then it fhould be written HILDEN) or it is the prefent participle Hylding (Hyldand) of the fame verb.

" A bafe flaue, a HILDING for a liuorie, a fquires cloth, a
" pantler."

Cymbeline. pag. 378.

" 'Tis pofitiue againft all exceptions, Lords,
" That our fuperfluous lacquies, and our pefants,
" Who in unneceffarie action fwarme
" About our fquares of battaile, were enow
" To purge this field of fuch a HILDING foe."

Henry V. pag. 86.

" He was fome HIELDING fellow, that had ftolne
" The horfe he rode on."

Henry IV. 2d part. pag. 75.

" Nay

"Nay good my lord put him too't: let him have his way.
"If your lordshippe finde him not a HILDING, hold me no
"more in your respect. Beleeue it my lord, in mine owne
"direct knowledge, he is a most notable *coward*."

All's Well that Ends Well. pag. 243.

Some have supposed HILDING to mean *Hinderling* (if ever there was such an English word) and some *Hilderling*; which, Spelman says, is familiar in Devonshire. It is true that Ꮒẏlꝺeꞃ is a term of reproach in the Anglosaxon, furnished by this same verb, and means—a *croacher* or *cowerer* *.

RIPE—the past participle of ꞃıpıan, maturescere.

RHIME—of Ꮒꞃıman, numerare.

SPOIL—of ꞅpıllan, privare, consumere.

CRISP—In the Aglosaxon Ꮯıꞃpꞅ, of Ꮯıꞃpꞅıan, crispare, torquere.

DEED (Like *Actum* and *Factum*) means—something, any thing—DONE. It is the past participle of the Anglosaxon verb ꝺon, *To Do*. Do-ED, DID, DEED, is the same word differently

* S. Johnson, in a note, Act 2. Sce. 1. *Taming of a Shrew*, tells us that HILDING means—"*a low wretch*." But in his dictionary he has discovered that Ꮒılꝺ in the Anglosaxon means a *Lord*: and that "perhaps *Hilding* means originally *a little Lord*, in contempt for a man "that has only the delicacy or bad qualities of high rank."

 spelled.

ſpelled. It was formerly written DEDE, both for the paſt tenſe and paſt participle.

" I do nought as Ulyſſes DEDE,"
Gower. lib. 1. fol. 10. pag. 2. col. 2.

" Fy, upon a lorde that woll haue no mercy
" But be a lyon, bothe in worde and DEDE."
Knightes Tale. fol. 5. pag. 2. col. 1.

NEED } Nẏᵭᵭe, the paſt tenſe and paſt participle of
NEEDLE } Nẏᵭian, cogere, compellere, adigere *.

NEEDLE, (the diminutive of NEED) a ſmall inſtrument, *puſhed, driven.*

Obſerve, as we paſs, that *To Knead* is merely Ᵹe-nẏᵭan (Ᵹnẏᵭan) pronounced Ᵹneᵭan—K for G.

DEEP } DEEP (which ſome derive from βυθος, fundum;
DAB-*chick* } primis tribus literis inverſis: and others from Δυπτω) is merely the paſt participle of the Angloſaxon verb Dippan, mergere, to *Dip*, to *Dive.*

" DEAPE linen clothes in to ſundry waters, and after lay
" them to dry, and that whiche is ſoneſt dry, the water wherin
" it was DEAPED, is moſt ſubtyl."
Caſtel of Helth. fol. 31. pag. 2.

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* Minſhéw derives NEED from the Hebrew *Nadach*, impulit.
Mer. Caſaubon, from the Greek ενδεια, penuria.
Junius, from νυσσω, νυττω.
And NEEDLE, Mer. Caſ. would derive from βελονη.

" A ſpunge

" A ſpunge DEAPED in cold water."

Id. fol. 34. pag. 1.

In DAB-*chick* or DOB-*chick*; DAB or DOB, (ſo pronounced for *Dap* or *Dop*) is alſo the paſt participle of Dıppan; by the accuſtomed change of the characteriſtic I to A or O.

" So was he dight
" That no man might
" Hym for a frere deny,
" He DOPPED and dooked
" He ſpake and looked
" So religiouſly."

Sir T. More's Workes. (fol. 11. pag. 1.)

" This officere
" This fayned frere
" Whan he was come aloft,
" He DOPPED than
" And grete this man
" Religiouſly and oft."

Sir T. More's Workes. (fol. 11. pag. 1.)

" The diving DOB-chick, here amongſt the reſt you ſee,
" Now up, now down, that hard it is to proue,
" Whether under water moſt it liveth, or above."

Poly-olbion. Song 25.

WEAK—The paſt participle of Ƿican, labare, to totter, to fail.

HELP—The paſt participle of Ɦylpan, adjuvare: which Minſhew derives from Ελπις; and Junius from " συλλαβειν, " ſibilo tantummodo in aſpiratam commutato."

WELL

Well—Is the paſt participle of Villan, ebullire, effluere. To ſpring out, *To Well.*

It means (any or ſome place) where water, or other fluid, hath *ſprung out* or *welled.*

> " And than welled water for wicked workes
> " Egrely *Ernynge* out of mens eyen."
>
> *Viſ. of P. Ploughman.* paſſ. 20. fol. 109. pag. 2.

> " Where as the Poo, out of a wel ſmall
> " Taketh his firſt ſpring and his ſours."
>
> *Clerke of Oxenſ. Prol.* fol. 45. pag. 1. col. 2.

> " For which might ſhe no lenger reſtrayne
> " Her teares, they gan ſo up to well."
>
> *Troylus.* lib. 4. fol. 186. pag. 1. col. 1.

> " Mine eyen two in vayne, with which I ſe,
> " Of ſorowful teares ſalte arn woxen wellis.
>
> *Troylus.* bok 5. fol. 197. pag. 2. col. 2.

" I can no more but here outcaſt of al welfare abyde the " daye of my dethe, or els to ſe the ſyght that myght al my " wellyng ſorowes voyde, and of the *flod* make an ebbe."

Teſtament of Loue. fol. 304. pag. 1. col. 1.

> " The mother of the Soudon wel of vices."
>
> *Man of Lawes Tale.* fol. 20. pag. 1. col. 1.

> " But Chriſte that of perfeccion is well."
>
> *Wife of Bathes Prol.* fol. 34. pag. 2. col. 1.

> " There dwelt a terſelet me faſt by
> " That ſeemed wel of all gentilneſſe."
>
> *Squiers Tale.* fol. 27. pag. 1. col. 2.

" The

"The holy water of the sacrament of baptisme, the water "that *Welleth* oute of holy church which stretcheth to two seas "of synnes."

Sir T. Mores Workes. pag. 385.

WELKIN, WHEEL, WHILE } In the *Winters Tale.* Act 1. Sce. 1. pag. 278. We have—

"Come (Sir *Page*)
"Looke on me with your WELKIN eye."

On which passage S. Johnson says hardily, as usual; "WELKIN eye: *Blue* eye; an eye of the same colour with the "WELKIN or sky."

And this is accepted and repeated by Malone. I can only say, that this Note is worthy of them both; and they of each other.

WELKIN is the present participle Ƿilligenð, or Ƿealcynð (i. e. volvens, quod volvit) of the Anglosaxon verb Ƿilligan, Ƿealcan, volvere, revolvere. Which is equally applicable to an eye of any colour—to what revolves or rolls over our heads —and to the waves of the sea. ƿealcynde ea. ƿealcende sæ.

A *rolling* or wandering eye is no uncommon epithet:

"Come hither, pretty maid, with the black and *rolling* eye."

Here is a black Ƿealcynð or WELKIN eye: and indeed the WELKIN, or that which is *rolled about* over our heads is sometimes black enough.

 But

But Meſſrs. Johnſon and Malone probably agree with Mr. Tyrwhit, who, in the advertiſement to his Gloſſary, page iiii. ſays—" Etymology is clearly not a neceſſary branch of the duty " of a Gloſſariſt !"

WHEEL, quod volvitur, In Angloſaxon Ƿeogl. Ƿeolil, Ƿeopol, (by tranſpoſition, for Feolig or Feolg) is alſo the paſt participle of Fillgan.

" Haile to thee, Ladie: and the grace of heauen,
" Before, behinde thee, and on euery hand
" ENWHEELE thee round."

Othello. pag. 316.

" Heaven's grace INWHEEL ye:
" And all good thoughts and prayers dwell about ye."

B. and Fletcher. *The Pilgrim.* Act 1. Sce. 2.

WHILE—In the Angloſaxon Ƿyle (for Ƿyol) is the ſame paſt participle. We ſay indifferently—Walk a *While*—or—Take a *Turn.*

CHAP
CHEAP
CHOP
} The paſt participle of Cypan, mercari, to traffick, to bargain, to buy or ſell.

Good-CHEAP or *Bad*-CHEAP, i. e. Well or Ill bargained, bought or ſold: ſuch were formerly the modes of expreſſion. The modern faſhion uſes the word only for GOOD CHEAP; and therefore omits the epithet *Good,* as unneceſſary.

" By that it neghed to harueſt, new corne came to *Cheping.*"

Viſ. of P. Ploughman. fol. 35. pag. 2.

" The

" The ſack that thou haſt drunk me, would haue bought me
" lights as *Good cheape*, at the deareſt chandlers in Europe."
1ſt Part *Henry* 4. Act 3. Sce. 3.

" To *Chop* and change"—means *To bargain* and change.

" I am an Hebrew borne by byrth
" And ſtolne away was I,
" And CHOPT and changde as bondſlaues bee
" This wretched life to trye."

Geneſis. chap. xl. fol. 100. pag. 2.

A CHAP or CHAPMAN. Any one who has trafficked.

WRECK, WRETCH, WRETCHED, RACK — Ƿꞃac, Ƿꞃæc, Ƿꞃec. The paſt participle of ƲRIKAN, Ƿꞃican, perſequi, affligere, punire, vindicare, ulciſci, lædere, perdere. The different pronunciation of CH or CK (common throughout the language) is the only difference in theſe words. They have all one meaning. And though, by the modern faſhion, they are now differently applied and differently written; the ſame diſtinction was not antiently made.

" Such WRECH on hem for fetching of Heleyne
" Thare ſhal be take."

Troylus, boke 5. fol. 195. pag. 1. col. 2.

" Other thought cometh not in my mynde, but gladneſſe to
" thynke on your goodneſſe and your mery chere, frendes and
" ſorowe to thynke on your WRECHE and your daunger."
Teſtament of Loue. boke 1. fol. 303. pag. 2. col. 2.

" My fprete for ire *brynt* in propir tene,
" And all in greif thocht cruell vengeance tak,
" Of my countre for this myfcheuous WRAIK
" With bitter panis to WREIK our harmes fmert."

Douglas. booke 2. pag. 58.

" Vengeance tuke and WRAIK apoun our flote."

Douglas. booke 11. pag. 370.

" It was an open token of the grete offence to god with the " people of Englonde, and that harde WRETCHE was comyng " but yf they wolde amend them."

Diues and Pauper. 1ft comm. cap. 29.

" We fholde wepe and not be gladde for that we haue foo " many martyrs, and nyght and daye crye mercy, to lett " WRETCHE."

Diues and Pauper. 1ft comm. cap. 60.

" By this commaundement he forbedeth us wrathe and " WRETCHE."

Diues and Pauper. 5th comm. cap. 6.

" You haue trefoured wrath and WRETCHE to you in the " lafte dayes."

Diues and Pauper. 8th comm. cap. 18.

" There nis ficke ne forye, ne none fo much WRETCH
" That he ne may loue, if him like."

Vif. of P. Ploughman. paff. 18. fol. 96. pag. 2.

" The WRACHE walis and wryngis for this worldis WRAK."

Douglas. Prol. to booke 8. pag. 228.

" Na

" Na help unto thay WRACHIT folkis I focht
" Na armour fekit, nor thy craft befocht."

Douglas. booke 8. pag. 255.

" Man may know hymfelfe to be as he is a very WRECCHID " and damnable creature, were not the vertew of Chriftes " deathe."

Declaracion of Chrifte. By Iohan Hoper. cap. 12.

" So that cornes and frutis gois to WRAIK
" Throw the corrupit are."

Douglas. booke 3. pag. 72.

We fay—" go to RACK and ruin."

SMEAR—The paft participle of ſmẏꞃuan, ungere, illinere.

SHEEN—The paft participle of ſcınan, ſplendere, fulgere.

HEARSE } HURST } The paft participle of Ꝺẏꞃꞅcan, ornare, phalerare, decorare *. HEARSE is at prefent only applied to an ornamented carriage for a corpfe.

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* Minfhew derives HEARSE from " Greek, αρσις, i. e. a lifting up: " for the *Hearfe* is a monument or emptie tombe erected or fet up for " the honourable memorie of the dead."

Junius fays—" Medii ævi fcriptt. dicebatur *Herfia*, quod vulgo fortaffe " ita dictum ab A. S. aꞃe, honor; vel Ꝺeꞃuan, laudare: quod in laudem " honoremque defuncti erigatur."

Skinner—" Nefcio an a Teut. *Hulfe*, filiqua: eft enim cadaveris quafi " exterior filiqua. Hoc *Hulfe*, credo ortum ab A. S. Ꝺelan, tegere, " q. d. tegumentum."

" So many torches, ſo many tapers, ſo many black gownes, " ſo many mery mourners laughyng under black hodes, and a " gay HERS."

Sir T. More. *De quatuor noviſſimis.* pag. 79.

HURST is applied only to places *ornamented* by trees.

" The courteous foreſt ſhow'd
" So juſt-conceived joy, that from each riſing HURST,
" Where many a goodly oak had carefully been nurſt,
" The ſylvans in their ſongs their mirthful meeting tell."

Poly-olbion. Song 2.

WILE
GUILE
GUILT
GULL } Menage ſays—" GUILLE. C'eſt un vieux mot françois, qui ſignifie *tromperie.* Les Anglois diſent " encore à preſent GILE et WILE, pour *tromperie.* " Il eſt difficile de ſavoir s'ils ont emprunté ce mot " de nous, ou ſi nous le tenons d' eux." It is eaſily ſettled between them. Neither has borrowed this word from the other. They both hold it in common from their common northern anceſtors: though Mer. Caſaubon would derive it from the Greek αιολος. In the Anglosaxon, Ƿiȝlian, Ᵹe-piȝlian, Be-piȝlian, means to conjure, to divine, conſequently to practice cheat, impoſture and enchantment.

WILE (from Ƿiȝlian) and GUILE (from Ᵹe-piȝlian) is that by which any one is *deceived.*

GUILT is Ᵹe-piȝleð, *Guiled, Guil'd, Guilt:* the paſt participle of Ᵹe-piȝlian. And to find GUILT in any one, is to find that he has been *Guiled*, or, as we now ſay, *Be-guiled:* as *Wicked*

Wicked means *Witched* or *Be-witched*. To pronounce GUILT is indeed to pronounce *Wicked*.

GULL is the paſt tenſe (formed in the uſual manner, by the change of the characteriſtic letter) and means merely a perſon *Guiled* or *Beguiled*.

At this day, we make a wide diſtinction between GULL, the paſt tenſe, and GUILT, the paſt participle; becauſe our modern notions of enchantment, ſorcery, and witchcraft are very different from the notions of thoſe, from whom we received the words. GULL therefore is uſed by us for *Guiled* or *Beguiled* (ſubaud. aliquem) without any alluſion to witchcraft. But GUILT, being a technical Law-term, keeps its place in our legal proceedings, as the inſtigation of the Devil does; and with the ſame meaning *.

F. You

* Theſe words have exceedingly diſtreſſed our Engliſh Etymologiſts.—GUILTY, Minſhew ſays, " a Belg. *Gelden*, i. e. luere, ſolvere: ut *Reus* "—*Res* enim *Reorum* petitur in judicio."

Junius—" Ᵹylban eſt reddere, ſolvere. Atque ita ᵹylꞇiᵹ vel *giltie* " proprie dicetur, qui culpam commiſſam tenetur ſolvere vel ære vel " in corpore."

Skinner—" A verbo Ᵹilban, ſolvere. Et hoc prorſus ex moribus priſ" corum Germanorum: qui quævis crimina, imo homicidium, et, quod " vix credideris, etiam regum ſuorum cædem, mulctis pecuniariis ex" piabant."

GULL—Mer. Caſaubon derives, by a moſt far-fetched alluſion, from γυλιος, pera militaris. Junius and Skinner repeat this; and have no other

F.

You ſeem to have confined yourſelf almoſt entirely to inſtances of the change of the characteriſtic letters I and Y. And in thoſe you have abounded to ſatiety. But we know that the verbs with other characteriſtic letters change in the ſame manner. Have not they alſo furniſhed the language with concealed participles, ſuppoſed to be ſubſtantives and adjectives?

H.

Surely. In great numbers.

FOOD } In Angloſaxon ꝼoꝺ; ꝼæꞇ; are the paſt participle of
FAT } the verb ꝼeꝺan, paſcere, to feed.

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other derivation to offer; except that Junius ſays—"Mihi tamen Angl. "GULL non ita longe videtur abire a Scot. *Culȝe:* morari blando ſer- "mone, palpandoque demulcere."

" Now him withhaldis the Phinitiane Dido
" And *culȝeis* him with ſlekit wordis ſle."
Douglas. booke 1. pag. 34.

" And ſche hir lang round nek bane bowand raith,
" To gif thaym ſouck, can thaym *culȝe* bayth."
Douglas. booke 8. pag. 266.

" The cur or maiſts he haldis at ſmale auayle
" And *culȝeis* ſpanȝeartis, to chace partrik or quale."

MILK

Milk } One and the ſame word differently pronounced
Milch } (either ch or k) is the paſt participle of the verb Ꝺelcan, mulgere.

Meat—In Angloſaxon Ꝺæꞇ (whatever is *Eaten*) is the paſt participle of the verb 𐌼𐌰𐍄𐌾𐌰𐌽, Ꝺeꞇian, edere, to eat.

Mess—Is the paſt participle of Ꝺeꞇꞅian, cibare, to furniſh meat or food. In French *Mets*; in Italian *Meſſo*; from the ſame verb.

Scrap—Is the paſt participle of ꞅcꞃeopan, ſcalpere, radere, to ſcrape. It means (any thing, ſomething) ſcraped off.

Offal—The paſt participle of ꝼeallan, Aꝼeallan; as Skinner explains it—" quod decidit a menſa."

Ort—This word is commonly uſed in the plural; only becauſe it is uſually ſpoken of many vile things together. Shakeſpear, with excellent propriety for his different purpoſes, uſes it both in the ſingular and plural.

" Where ſhould he haue this gold? It is ſome poor frag-
" ment, ſome ſlender ort of his remainder."

Timon of Athens. pag. 94.

" The fractions of her faith, orts of her loue,
" The fragments, *Scraps*, the *Bits*, and greazie *Reliques*
" Of her pre-eaten faith, are bound to Diomed."

Troylus and Creſſida. (pag. 102.)

Where

Where you may obferve *Orts*, *Scraps*, *Bits*, *Reliques*, all participles.

Skinner fays—" ORTS, parum deflexo fenfu, a Teut. *Ort*, " quadrans feu quarta pars: fort. olim quævis pars, feu portio." —Which derivation omits entirely the meaning of the word: for ORT is not applicable to every part or portion of a thing.

Lye fays—" Vox eft, agro Devonienfi, ufitatiffima: unde " fufpicabar per plerofque Angliæ comitatus diffufam fuiffe; " et ex OUGHT (aliquid) corruptam, quod iis effertur ORT, GH " in R pro more fuo, mutato. At aliter fentire cæpi, cum in- " cidiffem in Hib. ORDA, fragmentum. Quod ut verum " etymon non potui non amplecti."

This groundlefs derivation of Mr. Lye, which explains juft nothing at all, and leaves us where we were, is by Johnfon pronounced moft *reafonable*: yet every fragment is not an ORT.

ORTS is, throughout all England, one of the moft common words in our language; which has adopted nothing from the Irifh, though we ufe two or three of their words, as Irifh. ORTS is merely the paft participle of the Anglofaxon verb Oꞃeꞇꞇan, turpare, vilefacere, deturpare. ORET, ORT means (any thing, fomething) *made vile* or *worthlefs*.

HEAT } In Anglofaxon Ꝺæꞇ, Ꝺaꞇ, i. e. *Heated;* is the paft
HOT } participle of the verb Ꝺæꞇan, calefacere. HOT, as a participle, is fufficiently common: HEAT is rarely fo ufed. Ben Jonfon however fo ufes it in *Sejanus*. Act 3.

" And

"And fury ever boils more high and ſtrong,
"HEAT with ambition, than revenge of wrong."

WARM—Ƿæꞃm, Ƿeaꞃm, and Ƿẏꞃmeð, i. e. *Warmed*, are the paſt tenſe and paſt participle of the verb Ƿẏꞃman, calefacere.

F.

What is LUKE-WARM or LEW-WARM? For I find it is ſpoken and written both ways. How does it differ from WARM?

"The beryes of iuniper or galbanum beaten to powder and "*dronke* with LUKE WARMED wyne."

Byrth of Mankynde. fol. 29. pag. 2.

"Ye maye uſe in the ſtede of wyne, LUKE WARME mylke."

Id. fol. 38. pag. 2.

"Then ſhall ye geue it her with LUKE WARME water."

Id. fol. 50. pag. 1.

"In the wynter with hote water, in the ſommer with LUKE "WARME water."

Id. fol. 55. pag. 1.

"Quhare the vyle fleure euer LEW WARME was ſpred
"With recent ſlauchter of the blude newlie ſchede."

Douglas. booke 8. pag. 247.

"Beſyde the altare blude ſched and *ſkalit* newe
"Beand LEW WARME thare ful faſt did reik."

Douglas. booke 8. pag. 243.

H.

LUKE WARM } The Anglosaxon Ƿlæc, tepidus (which we
LEW WARM } corruptly pronounce and write LUKE) is the past participle of Ƿlacian, tepere, tepescere. And LEW, in the Anglosaxon Ƕliƿ and Ƕleoƿ, is the past participle of Ƕliƿan, Ƕleoƿan, tepere, fovere. Nor need we travel with Skinner to the Greek λυω; "quia tepor humores resolvit et cutim aperit:" nor with Junius to χλιαρος from χλιαινω.

To say LUKE or LEW WARM is merely saying WARM-WARM. And that it is a modern pleonasm, the following passage in the third chapter of the Apocalyps will, I think, convince you.

In the modern Version it stands—"I know thy works, that "thou art neither cold nor hot: I would thou wert cold or "hot. So then, because thou art LUKE-WARM, and neither "cold nor hot, I will spue thee out of my mouth."

In the old version, which is called Wickliffes, it is thus given —"I woot thy werkis, for nether thou art cold nether thou "art hote. I wolde thou were cold or hoot, but for thou art "LEW, and nether cold nether hoot, I shal bigynne for to "caste the out of my mouth."

In the Version of Edward the sixth, it runs thus—"I know "thy workes, that thou art nether colde nor hotte: I wolde "thou were colde or hote. So then, because thou arte BE-"TWENE BOTH, and nether cold nor hote, I wyll spewe thee "out of my mouth."

3

PLOUGH

PLOUGH (A. S. ploᵹ and plou.) Is the paſt participle of pleᵹᵹan, incumbere.

"No man ſendinge his hond to the PLOUG, and biholdinge "agen, is able to the rewme of god."

Luk. cap. IX. (v. 62.)

Our Engliſh verb *To Ply*, is no other than pleᵹᵹan.

"Pꞃeoꞅꞇ nebeo hunꞇa. ne hafecere. ne ꞇæfleꞃe. ac pleᵹᵹe "(incumbat) on hıꞅ bocum."

Canones ſub Edgaro, R. 64.

CHILL } COOL } In *Loues Labours Loſt*, pag. 144. Shakeſpear uſes the COLD } word *To Keele*.

"Then nightly ſings the ſtaring owle
"To-whit, to-who.
"A merie note,
"While greaſie Ione doth *Keele* the pot."

On this paſſage Dr. Farmer tells us—"To Keele the pot, is, "to cool; but *in a particular manner*: It is—To *ſtir the pottage* "*with the ladle*, to prevent the boiling over."

Mr. Steevens too thinks that *Keele* means cooling, *in a particular manner*. But his manner differs from Dr. Farmer's.—He ſays —"Mr. Lambe obſerves, in his notes on the ancient metrical "hiſtory of the battle of Flodden, that it is a common thing "in the North, for a maid ſervant to take out of a boiling pot "a wheen i. e. a ſmall quantity, viz. a porringer or two of

"broth, and then to fill up the pot with cold water. The
"broth thus taken out is called the *Keeling* wheen. In this
"manner greaſy Ioan *Keeled* the pot."

That Mr. Malone ſhould repeat all this, is nothing wonderful; it is perfectly to his taſte. But it is really lamentable, that two ſuch intelligent men as Dr. Farmer and Mr. Steevens ſhould expoſe themſelves thus egregiouſly. Who, or what, informed them, that *To Keele* meant *To ſtir with a ladle*, or, *To take out a porringer or two?*

There are very numerous inſtances of the uſe of the word *To Keel*, without the leaſt alluſion to *ladles* or *porringers*.

"Sende Lazarus, that he dippe the laſte part of his fynger
"in watir and KELE my tunge."

Luk. cap. 16. (Verſe 24.)

"To the louers Ouide wrote,
"And taught, if loue be to hote,
"In what maner it ſhulde AKELE."

Gower. lib. 4. fol. 77. pag. 2. col. 2.

In the *Caſtel of Helth*, by Syr Thomas Elyot, Book 3. fol. 73. He ſays—"Onyons, lekes, fynally all thynges whyche heateth "to moche, *Keleth* to moch, or drieth to moche." And Malone himſelf knew, that in Marſton's *What you will*, was the following paſſage,——"Faith, Doricus, thy braine boyles; *Keel* it, *Keel* "it, or all the fat's i' the fire."

So

So in the *Vision of Pierce Ploughman*,

"Vesture, from CHEYLE to saue."
Passus 2. fol. 4. pag. 2.

"And the carfull may crye and carpen at the gate
"Both a hungerd and a furste, and for CHELS quake."
Passus. 11. fol. 46. pag. 1.

"Bothe hungry and a Cale."
Passus. 19. fol. 103. pag. 1.

"And syth they chosen CHELE and cheitif pouertie
"Let them chewe as they chosen."
Passus 21. fol. 115. pag. 1.

"Do almesse for them, and by almes dede, by masses syng-
"ynge, and holy prayers, refresshe them in theyr paynes, and
"KELE the fyre about theym."
Diues and Pauper. 9th comm. cap. 11.

"To KELE somwhat theyr hygh corage."
Fabian. Parte 5. chap. 140.

In the above instances can there be any employment for the ladle or porringer?

In truth, the verb *To Keel*, i. e. The Anglosaxon Celan, refrigerare, is a general term; confined to and signifying no *particular manner*. And of this verb Celan; CHILL (A. S. Cele) and COOL (A. S. Col) are the past tense: and Coleð, Colð, COLD, (A. S. Ceald) is the past participle.

NESH

NESH } NICE } Minſhew derives NICE from the Latin *Nitidus*: Junius from the French *Niais*. It is merely the Anglosaxon Ƕneſc, differently pronounced and written; and is the paſt participle of Ƕneſcian, mollire.

> " Mine herte for joye doth bete
> " Him to beholde, ſo is he godely freſhe,
> " It ſemeth for love his herte is tendre and NESSHE."
>
> *Courte of Love*, in Urry's Edition of Chaucer.

" So that no ſtep of hym was ſene in the NESSHE fenne or " more that he paſſed thorough."

Fabian. Parte 6. chap. 172.

SLEET—Is the paſt participle ſle-ed, ſleed, ſleet; of ſlean, projicere. And has no connexion (as Johnſon imagined) with the Daniſh *Slet*, which means *ſmooth*, *poliſhed*.

> " Flying, behind them, ſhot
> " Sharp SLEET of arrowy ſhow'rs againſt the face
> " Of their purſuers."
>
> *Paradiſe Regained.* Book 3. v. 324.

HOAR—Anglosax. Ƕar, is the paſt tenſe and paſt participle of Ƕarian, caneſcere.

" They toke HORED brede in theyr ſcryppes, and ſoure wyne " in theyr botels, and loded aſſes with olde HORED brede in " olde ſackes."

Diues and Pauper. 2d comm. cap. 20.

ADDLE

ADDLE } Though Mer. Casaubon and Junius would send us
AIL } for AIL, to αλυειν, mærore affici, or to αλγειν dolere;
IDLE } and for IDLE, to υθλος, nugæ; and for ILL, to the
ILL } Greek ιλλος, strabo; or even to the Hebrew; I am persuaded that these are only one word, differently pronounced and written: and that it is the past participle of the Anglosaxon verb Aidlian, ægrotare, exinanire, irritum facere, corrumpere.

" If you loue an ADDLE egge, as well as you loue an IDLE
" head, you would eate chickens i' th' shell."

Troylus and Cressida.

ADDLE pated, and ADDLE brained, are common expressions.

" You said that IDLE weeds are fast in growth."

Richard 3d. pag. 186.

" ILL weids waxes weil."

Ray's Scottish Proverbs. pag. 295.

ADDLE becomes AIL, as IDLE becomes ILL by sliding over the D in pronunciation.

DAM } The past participle of the A. Saxon verb Dæman,
DUMB } Demman, obturare, obstruere, *To Dam.*

" Now will I DAM up this thy yawning mouth
" For swallowing the treasure of the realm."

2d Part. *Henry* 6. pag. 137. col. 2.

As we have already seen that *Barren* means *Barred*; and that *Blind* means *Blinned* or *Stopped*; so DUMB means *obturatum*, *obstructum*,

obſtructum, *Dammed*. And therefore when thoſe who have been DUMB recover their ſpeech, their mouths are ſaid to be opened; the DAM being, as it were, removed.

Though theſe three words, *Barren*, *Blind* and *Dumb* are now by cuſtom, confined to their preſent reſpective application; i. e. to the womb, the eyes, and the mouth; they were originally general terms, and generally applicable; as all the other branches of thoſe verbs, *To Bar*, *To Blin*, and *To Dam*, ſtill are: and, having all one common meaning, viz. *Obſtruction*; if cuſtom had ſo pleaſed, they might, in their application, very fairly have changed places.

So when B. Jonſon, in his *Poetaſter*, Act 1. Sce. 2. ſays,— "Nay, this 'tis to have your ears *Dam'd* up to good counſell." ——He might have ſaid—"This 'tis to have DUMB ears; or, "ears *Dumb* to good counſell."

In *Antony and Cleopatra*, pag. 344. Shakeſpear writes,

"So he nodded,
"And ſoberly did mount an arme-gaunt ſteede,
"Who neigh'd ſo hye, that what I would haue ſpoke,
"Was beaſtly DUMBE by him."

Mr. Theobald here alters the text, and inſtead of DUMBE, reads DUMB'D. This reading Mr. Malone approves, adopts, and calls a correction. But there needs here no alteration. DUMBE is the paſt tenſe of Dæman, Demman, and means Dammed, i. e. *Obſtructed*, or ſtopped.——"What I would have "ſpoke, was, in a beaſtly manner, *obſtructed* by him."

DUMB was formerly written DOME and DUM; without the B.

> " He became ſo confuſe he cunneth not loke
> " And as DOME as death."
>
> *Viſ. of P. Ploughman.* paſſ. xi. fol. 47. pag. 2.

> " I tell you that which you yourſelues do know
> " Shew you ſweet Cæſar's wounds, poor poor DUM mouths
> " And bid them ſpeake for me."
>
> *Julius Cæſar.* pag. 122. col. 2.

And Junius, whoſe authority may be much better relied on than his judgment, tells us, and bids us remark it—" Quod " in Cantabrigienſis publicæ bibliothecæ codice MSO melioris " notæ. *Matth.* xii. 22. *Luc.* i. 22. ꝺum ſcribitur."

DULL } DOLT } DULL (or as it is in the Angloſaxon, ꝺol) hebes; is derived by Mer. Caſaubon from δȣλος, ſervus. " Notiſſima (ſays he) eſt Ariſtotelis opinio, δȣλȣς eſſe a natura, " qui ſcilicet κοινωνȣσι τȣ λογȣ τοσȣτον, οσον αισθανεσθαι, αλλα μη " εχειν: quos etiam ad corporis miniſteria natos a beſtiis uſu " μικρον παραλλαττειν ſancit."

Skinner would derive DULL from Ðolian, pati, ſuſtinere, tolerare;—" Qui enim obtuſi ſenſus ſunt, injurias et quaſlibet " vexationes æquiore animo patiuntur." But DULL, ꝺol, is the regular paſt tenſe of ꝺpelian, ꝺpolan, hebere, hebetare. And DOLT, i. e. *Dulled* (or ꝺol-eꝺ, ꝺol'ꝺ, ꝺolꞇ) is the paſt participle of the ſame verb.

"Oh Gull, oh DOLT, as ignorant as durt."

Othello. pag. 337.

Though the verb, *To Dull*, is now out of fashion, it was formerly in good use.

"I *Dulle* under your disciplyne."

Rom. of the Rose. fol. 143. pag. 1. col. 1.

"For though the best harpour on lyue
"Wold on the best sowned ioly harpe
"That euer was, with al his fyngers fyue
"Touche aye o strynge, or aye o warble harpe
"Were his nayles poynted neuer so sharpe
"It shulde make euery wight *To* DULLE."

Troylus. boke 2. fol. 168. pag. 1. col. 2.

"For elde, that in my spirite *Dulleth* me,
"Hath of endyting al the subtelte
"Welnigh berafte out of my remembraunce."

Complaynt of Venus. fol. 344. pag. 1. col. 2.

"Myrth and gladnesse conforteth men in Goddes seruyce, "and heuynesse *Dulleth* and letteth all maner lykinges."

Diues and Pauper. 3d comm. cap. 18.

"Her syght sholde haue be derked, and her herynge "sholde haue *Dulled* more and more."

A Morning Remembraunce of Margarete Countesse of Rychemonde. By J. Fysher, Bishop of Rochester.

"Slug-

" Sluggyſhnnes *Dulleth* the body."
" Sorowe *Dulleth* the wylle."
Caſtell of Helth. fol. 44. pag. 2. and fol. 64. pag. 2.

" As well his lord may ſtoope t' adviſe with him,
" And be preſcribed by him, in affaires
" Of higheſt conſequence, when he is *Dull'd*
" Or wearied with the leſſe."
B. Jonſon. *Magnetick Lady.* Act 1. Sce. 7.

" Cunning calamity,
" That others groſs wits uſes to refine,
" When I moſt need it, *Duls* the edge of mine."
B. and Fletcher. *Honeſt Man's Fortune.*

Grub (ᵹꞃoꝼ) The paſt tenſe and therefore paſt participle of ᵹꞃaꝼan, fodere.

Grudge, written by Chaucer grutche, gruche, and in ſome copies groche.

" A lytel yre in his herte ylafte
" He gan to grutchen and blamen it a lyte."
Reues Prol. fol. xv. pag. 1. col. 2.

" At thende I had the beſt in eche degre
" By ſleight or force, or by ſome maner thing,
" As by contynuall murmure or grutchyng."
Wife of Bathes Prol. fol. 36. pag. 1. col. 1.

" What ayleth you to grutche thus and grone?"
Wife of Bathes Prol. fol. 36. pag. 1. col. 2.

"And ſayne the Pope is not worth a peaſe
"To make the people ayen him GRUCHE"—or GROÇHE.
Plowmans Tale. fol. 99. pag. 1. col. 2.

Mer. Caſaubon derives this word from γογγυζω, murmuro.

Minſhew, from the Latin *grunnire.*

Junius, from γρυζειν, hiſcere, mutire.

Skinner, from the French *Gruger*, briſer. And *Gruger* from *cruciari:* "quia qui alicui invidet, alienâ felicitate cruciatur."

S. Johnſon will have it either from the French *Gruger*, or from the Welch *Grugnach*, or from the Scotch *Grunigh*, or—rather from *Grudgeons!*—"*Grudgeons* being (as he ſays) the "part of corn that remains after the fine meal has paſſed "the ſieve."

A GRUDGE is the paſt participle of Hꞃeoƿıan (Ȝe-hꞃeoƿȝan) Hꞃeoƿꞅıan, Ȝe-hꞃeoƿꞅıan, dolere, ingemiſcere, pœnitere.

DRUDGE—(Dꞃooȝ, Dꞃuȝe) The paſt tenſe and paſt participle of Dꞃeoȝan, Ȝe-ꝺꞃeoȝan, agere, tolerare, pati, ſufferre. Dꞃeoȝenꝺ, the preſent participle.

SMOOTH—(ſmæð) The paſt participle of ſmeðıan, polire, planare.

Junius derives this word from σμαω, σμεω, σμω: and Skinner from μαδος

MAD } Is merely Mætt, Mæd (D for T), the paſt tenſe
MATTO } and paſt participle of the Angloſaxon verb Metan, ſomniare, *To Mete*, *To Dream.*

The verb, *To Mete*, was formerly in common uſe.

" I fell eftſones a ſlepe, and ſodainly me METTE."
Viſ. of P. Ploughman. paſſ. 20. fol. 103. pag. 2.

" And eke I ſayd, I *Mette* of him all nyght
" And al was fals, I *Dremed* of him right naugt."
Wife of Bathes Prol. fol. 36. pag. 2. col. 2.

" And whan that he in chambre was alone
" He downe on his beddes fete him ſette,
" And firſte he gan to ſike, and efte to grone
" And thought aye on her ſo withouten lette,
" That as he ſatte and woke, his ſpirite *Mete*
" That he her ſaugh."
Troylus. boke 1. fol. 159. pag. 1. col. 1.

" As he ſatte and woke, his ſpirite *Mete* that he her ſaugh."—This I take to be a clear, though not a phyſiological, deſcription of *Madneſs.*

This is not the place to enter into a phyſiological inquiry concerning the nature of madneſs and of dreaming; in order to ſhew the propriety of the name, as I have explained it. But I may give you a ſhort extract from the ingenious obſervations on Inſanity, by Mr. John Haſlam. 1798.

" Some

"Some who have perfectly recovered from this diſeaſe, and "who are perſons of good underſtanding and liberal educa- "tion, deſcribe the ſtate they were in, as reſembling a "Dream."

And our valuable friend Mr. Rogers, in his beautiful poem, *The Pleaſures of Memory*, has this note;

"When ſleep has ſuſpended the organs of ſenſe from their "office, memory not only ſupplies the mind with images, but "aſſiſts in their combination. And even in madneſs itſelf, "when the ſoul is reſigned over to the tyranny of a diſtem- "pered imagination, ſhe revives paſt perceptions, and awakens "that train of thought which was formerly moſt familiar."

The Italian MATTO, is this ſame Angloſaxon participle Mætt, with the Italian terminating vowel. The decided opinion of Menage and Junius, that MATTO is derived from the Greek ματαιος, is overruled in my mind, by the conſidera- tion of the time when the word MATTO was firſt introduced into the Italian language: for the Greek derivatives, in that language, proceed to it through the Latin. And in the Latin there is nothing which reſembles MATTO.

SMUG*—Is the paſt participle of ſmægan, ſmeagan, deli- berare, ſtudere, conſiderare. Applied to the perſon or to dreſs,

* "E literis vocis κοσμος fieri potuit σμοκος; atque inde *Smuck*. Sed "Italis *Smoccare* eſt emungere: quaſi *Exmucare*. Ita nimirum ſolent "uti

drefs, it means *ftudied;* that on which care and attention have been beftowed.

"I will die brauely, like a SMUGGE bridegroom."
Lear. pag. 304.

"A beggar, that was us'd to come fo SMUG upon the mart."
Merchant of Venice. pag. 173.

"A young SMUG, handfome holinefs has no fellow."
B. and Fletcher. *The Pilgrim.*

"Fie, Sir, fo angry upon your wedding day!
"Go, SMUG yourfelf, the maid will come anon."
B. and Fletcher. *Women Pleas'd.*

"Go in, and drefs yourfelf SMUG, and leave the reft
"to me."
Wycherly. *Love in a Wood.* Act 4. Sce. 1.

PROUD (Anglofaxon Ppuꞇ) The paft participle of Ppyꞇian, fuperbire.

SAFE—Formerly written SAFFE; The paft participle of the verb *To Save.*

"He hir wymple fonde blodie,
"And wende a beft had hir flayne,

"uti s, tanquam præpofitione infeparabili, ex *Se* Latino; quafi *Semuc-*
"*care*, mucum feparare. Sed tam multis non eft opus: cum facillima
"derivatione peti poffit ex σμαω, σμειν, σμω, σμηχω, abftergo, detergo."
Junius.

"Where

"Where as hym ought be right fayne,
"For ſhe was SAFFE right beſide."

Gower. lib. 2. fol. 56. pag. 2. col. 1.

"Than his dyſcyples ſayd to cryſte. Lorde, who may than "be SAVE."

Diues and Pauper. Of Holy Pouerte. cap. 5.

LOW, LOWN, LOWT. Low (in Dutch *Laag*) is the paſt participle of the Angloſaxon verb Licȝan, jacere, cubare.

Of this paſt tenſe (according to their common cuſtom) our anceſtors made the verb *To* LOW: or to make *Low*.

"Fortune hath euer be muable
"And maie no while ſtonde ſtable
"For nowe it hieth, nowe it *Loweth*."

Gower. lib. 8. fol. 177. pag. 1. col. 1.

"The god of Loue, ah benedicite,
"Howe mighty and howe great a lorde is he.
"For he can make of lowe hertes hye,
"And of hye lowe.
"He can make within a lytel ſtounde
"Of ſicke folke, hole, freſhe and ſounde,
"And of hole he can make ſeke.
"Shortly al that euer he wol he may,
"Agaynſt hym dare no wyght ſay nay,
"For he can *glad* and greue whom hym lyketh,
"And who that he wol, he LOWETH or *ſyketh*."

Cuckowe and Nyghtyngale. fol. 350. pag. 2. col. 2.

"The

" The prayer of hym that LOWETH hym in his prayer,
" *Thyrleth* the clowdes."

Diues and Pauper. 1ſt comm. cap. 15.

" Whan he is waxen and roted in prydc and in myſuſe of
" lyuynge, it is full hardc to LOWE hym or to amende hym."

Id. 4th comm. cap. 10.

" They lyue forth in pryde and not LOWE them to God, ne
" pray to God for helpe."

Id. 5th comm. cap. 3.

" For al this Adam repented hym not, ne wolde axe mercy,
" ne LOWE him."

Id. 6th comm. cap. 25.

Of this verb *To Low*, the paſt participle is indifferently either Low-en, Low'n, LOWN; or *Low-ed*, *Low'd*, LOWT, (T for D.)

" We ſhould have both Lord and LOWN, if the peeuiſh
" baggage would but giue way to cuſtomers."

Pericles Pr. of Tyre. Act 4. Sce. 6.

" I haue belyed a lady,
" The princeſſe of this country, and the ayre on't
" Reuengingly enfeebles me, or could this carle,
" A very drudge of natures, haue ſubdu'de me
" In my profeſſion? Knighthoods and Honors (borne
" As I weare mine) are titles but of ſcorne.
" If that thy gentry (Britaine) go before
" This LOWT, as he exceeds our lords, the oddes
" Is, that we ſcarſe are men, and you are goddes."

Cymbeline. pag. 392. col. 1.

You will obſerve that, of this participle LOWT, we have again made another verb, viz. *To Lowt*, To do, or To bear one's ſelf, as the *Lowed* perſon, i. e. the LOWT, does.

SLACK
SLOUCH
SLOUGH
SLUG
SLOW
SLOVEN
SLUT

(In the Angloſaxon ꞅlæc, ꞅleac, ꞅloʒ, ꞅlæp, ꞅleap, ꞅlap) Are all the ſame paſt tenſe and therefore paſt participle (differently pronounced and written) of the Angloſaxon verb ꞅleacian, ꞅleacʒian, ꞅlacian (A broad) tardare, remittere, relaxare, pigreſcere.

" The nobleſt of the Greekes that there were
" Upon her ſhulders caryed the bere
" With SLAKE pace."

Knyghtes Tale. fol. 10. pag. 2. col. 2.

SLOUCH, ꞅlæc——(CH for K) i. e. a *ſlow* (pace.)

SLOUGH, ꞅloʒ——(GH for CH) i. e. *ſlow* (water).

SLUG, ꞅloʒ——(G for K) i. e. *ſlow* (reptile.)

SLOW ꞅlap——(W for G.)

Such changes of pronunciation are perpetual and uniform throughout the whole language.

SLOW-EN, SLOUEN, SLOVEN; and SLOW-ED, SLOW'D, SLOUD, SLOUT, SLUT; are the paſt participles of the verb ꞅlapian, *To Slow*, i. e. To make *Slow*, or cauſe to be *Slow*. There is no

reafon, but the fafhion, for the diftinction which is at prefent made between SLOVEN and SLUT, by applying the former of thefe words to males only, and the latter only to females: and we are fure that diftinction did not prevail formerly: for Gower and Chaucer apply SLUT to males.

> " Among thefe other of SLOUTES kinde
> " Which all labour fet behinde,
> " And hateth all befines,
> " There is yet one, which Idelnes
> " Is cleped.
> " In wynter doth he nought for colde,
> " In fomer maie he nought for hete,
> " So whether that he frefe or fwete
> " Or be he in, or be he out
> " He woll ben ydell all about:
> " For he ne woll no trauaile take
> " To ride for his ladies fake."
>
> *Gower.* lib. 3. fol. 69. pag. 1. col. 1.

> " Why is thy lorde fo SLOTLYCHE*, I the pray,
> " And is of power better clothes to bey?"
>
> *Prol. of Chanons Yeman.* fol. 59. pag. 2. col. 2.

LORE—The paft participle of Læꞃan, docere.

HOME—The paft participle of Ƕæman, coire.

HONE—(petrified wood) The paft participle of Ƕænan, lapidefcere.

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* Mr. Urry reads SLOTTISH; aud Mr. Tyrwhit, SLUTTISH.

Loan—The paſt participle of the Angloſaxon verb hlænan, Lænan, To lend, formerly written *To Lene.*

" Yf a man *Lene* awaye an other mannes good without
" aſſent of him." " In the *Lenynge* he uſeth an other mannes
" good ayenſt his wyl."

Diues and Pauper. 7th comm. cap. 8.

" Yf wynnynge come frely to the *Lener* for his *Lenynge*
" without couenaunt." " Yeue ye your lone hopynge noo
" wynnynge."—" The uſurer ſelleth togydre the thynge that
" he *Leneth.*"

Diues and Pauper. 7th com. cap. 24.

Foam—ꝼæm; the paſt participle of ꝼæman, ſpumare *.

Broad, Board, Brid, Bird — Are the paſt tenſe and paſt participle of Bꞃæꝺan, dilatare, propalare, diſpalare, ampliare.

* " Fome, quibuſdam videtur dicta quaſi *Vome;* quod ſit quaſi
" quidam vomitus aquæ violento motu concitatæ ac veluti ferventis.
" Ubi notandum quod Chaucero in Angl. tranſlatione Boethianæ Con-
" ſolationis, *Vomes* ſunt ſpumæ.

" Setiger *ſpumis* humeros notavit."

" The briſtled Bore marked with *Vomes* the ſhulders of Hercules."

Junius.

Skinner thinks ꝼæm is from the Latin *Fumus.* Spuma enim rareſcens
" inſtar fumi vel nebulæ eſt; certe proximum ei raritatis gradum
" obtinet."

S Fowl.

FOWL. As *Bird*, ſo FOWL, (A. S. ꝼuᵹel,) by a ſimilar but not quite ſo eaſy and common a metatheſis, is the paſt participle of ꝼlioᵹan, ꝼiolᵹan, ꝼioᵹlan, volare.

SHOCK—The paſt participle of ſcacan, To Shake.

" And after that himſelfe he SHOKE
" Wherof that all the halle quoke."

Gower. lib. 6. fol. 139. pag. 1. col. 2.

" In the dyenge of Iheſu the erth groned and SHOKE."

Nycodemus Goſpell. chap. 8.

" Whan I herde the commaundement of his worde, I trem-
" bled and SHOKE for drede."

Nycodemus Goſpell. chap. 15.

" The erthe SHOKE ſo and trembled that they *Sonke* downe
" in to helle."

Diues and Pauper. 6th comm. cap. 16.

" The ſterry heuen me thought SHOKE with the ſhout."

Skelton. pag. 57.

" The frere aroſe
" But I ſuppoſe
" Amaſed was his hed
" He SHOKE his eares
" And from grete feares
" He thought hym well a fled."

Sir T. More's Workes.

DOOM—The paſt participle of the Angloſaxon verb Deman, judicare, cenſere, decernere. To deem.

" Whan

"Whan I *Deme* DOMES, and do as trouth teacheth."
Vis. of P. Ploughman. pass. 16. fol. 77. pag. 1.

"Than sayd Pilate. Take hym in to your synagoge and "*Deme* thare on hym your lawe."
Nycodemus Gospell. chap. 3.

"God ruleth, *Demeth* and gouerneth all mankynde &c.— "whoos DOMES and ordenaunces passe mannes wytte."
Diues and Pauper. 1st comm. cap. 19.

"None of us can tel what deth we be *Demed* to."
Sir T. More. *De quatuor novissimis.* pag. 84.

ROOF—In the Anglosaxon Hꞃoꝼ, the past participle of Hꞃæꝼnan, sustinere.

Minshew, Junius and Skinner derive it from the Greek ὀροφος.

WOOF, WEFT — Are the past tense and past participle of Ƿeꝼan, texere, obvolvere, tegere. To Weave.

PROOF, REPROOF — The past tense and past participle of the verb *To Preve* and *To Repreve.*

"Euery seruaunt is bounden to warne his lorde of the harme "that is done to his lorde in his offyce for good fayth and "saluacyon of his owne persone &c. yf he can *Preue* them he "is bounde to telle them to his lorde, yf his lord is pacyent "and resonable and not to cruell, and yf he can not *Preue* "them he is not bounde to telle them."
Diues and Pauper. 2d comm. cap. 13.

"Com-

" Commende vertues and despyse vyces, *Chese* truthe and
" lette falsehode, commende heuen blysse, and ghoostly thynges
" and *Repreue* pompe and pryde of this worlde."

Diues and Pauper. 5th comm. cap. 10.

BREED, BROOD, BRIDE, BRAT — The past participle of Bɲeðan, fovere.

SAW—(Any thing, something) SAID. The past tense and past participle of ꞅæȝan, Seȝan, Secȝan, dicere, to *Say*.

" Experyence accordeth with this SAWE of the apostle."

Diues and Pauper. Of holy pouerte. cap. 1.

" By comon SAWES of clerkes god in the fyrste com-
" maundement forbedeth thre pryncypal synnes."

Diues and Pauper. 1st comm. cap. 37.

" Than they that shal be dampned shall saye a SAWE of
" sorowe that neuer shall haue ende."

Diues and Pauper. 8th comm. cap. 15.

" Some doctours of Law
" Some learned in other SAW."

Skelton. pag. 203.

" Yea from the table of my memory
" Ile wipe away all triviall fond records,
" All SAWES of bookes."

Hamlet. pag. 258.

" When

"When all aloud the winde doth blow,
"And coffing drownes the parſons SAW."

Loues Labours Loſt. pag. 144.

TALE }
RE-TAIL } A TALE, the paſt participle of the Angloſaxon verb *Tellan;* ſomething *told.* To ſell by TALE, i. e. by numeration, not by weight or meaſure; but by the number *told.*——RETAIL, *told* over again.

HAND }
HINT }
HANDLE } HINT, ſomething *taken.* HAND. that limb by which things are *taken.* The paſt tenſe and paſt participle of hentan, capere, to take hold of.

"And with that word, his *ſcherand* ſwerd als tyte
"HYNT out of ſcheith, the cabyll in tua gan ſmyte."

Douglas. booke 4. pag. 120.

"This ſayand with richt hand has ſcho HYNT
"The harc, and cuttis in tua or that ſcho ſtynt."

Douglas. booke 4. pag. 124.

So HANDLE or *Hand-del,* is a ſmall part taken hold of.

"He would gladly catche holde of ſome ſmall HANDELL to
"kepe hys money faſt, rather then help his frendes in their
"neceſſitie."

Sir T. More. *Supplicacion of Soules.* pag. 330.

FANG }
FINGER } FANG, the paſt tenſe and paſt participle of fengan, capere, prehendere.

FINGER, i. e. fenger, quod prehendit.

SPEECH

SPEECH—Any thing *ſpoken*, and the faculty by which any thing is *ſpoken*. The paſt tenſe and paſt participle ꞅpæc, ꞅpæce, of ꞅpecan. *To ſpeak*. The indifferent pronunciation of CH or CK pervades the whole language.

FETCH. (A. S. ꝼæc) Is the paſt tenſe and paſt participle of ꝼeccan, fraude acquirere, adducere.

THACK } (A. S. Ð[illegible]ac) is the paſt tenſe and paſt participle
THATCH } of Ðecan, tegere.

> " Thy turphie mountaines, where liue nibling ſheepe,
> " And flat medes THETCHD with ſtouer, them to kepe."
>
> *Tempeſt*. Act 4. Sce. 1. pag. 14.

> " A well built gentleman; but poorly THATCHT."
>
> B. and Fletcher. *Wit without Money*. Act 1. Sce. 1.

LACE, LATCH, LATCHET, LUCK, CLUTCH, CLUTCHES } LACE and LATCH are the paſt tenſe and paſt participle of Læccan, Læcȝan, Læccean, prehendere, apprehendere.

" A ſtronger than I ſhal come aftir me, of " whom I, kneelinge, am not worthi to unbynde " the LACE of hiſe ſhoon." *Mark*. cap. i.

" There cometh one mightier than I after me, the LATCHET " of whoſe ſhoes I am not worthy to ſtoop down and unloofe." Verſe 7.

> " His hatte *Hinge* at hys backe by a LACE."
>
> *Prol. to Chanons Yeoman*. fol. 59. pag. 1. col. 2.

The LATCH of a door, or that by which the door is *caught*, *latched*, or held, is often likewise called a *catch*.

" If thou wilt be gracious to do good as the gospel techith,
" And biloue the among low men, so shalt thou LATCH grace."
Vision of Pierce Ploughman. passus 7. fol. 34. pag. 2.

" As who so layeth lynes for to *Latche* foules."
Vis. of P. Ploughman. fol. 26. pag. 1.

" The same I say forsoth, by al such priestes,
" That haue nether cunning ne kynne, but a crowne one
" And a title a tale of nought, to liue by at his mischife
" He hath more beleue, I leue, to LATCH through crown
" Cure than for kennynge."
Vis. of P. Ploughman. pass. 12. fol. 57. pag. 2.

" And whan the find and the flesh forth with the worlde
" Manacen behinde me my frute for to *Fetche*,
" Than liberum arbitrium LATCHETCH the first polante."
Vis. of P. Ploughman. pass. 17. fol. 87. pag. 2.

" What shepe that is full of wulle
" Upon his backe thei tose and pulle
" Whyle ther is any thynge to pille. &c.
" Whiche is no good shepeherdes dede,
" And upon this also men sayn
" That fro the *Lease*, whiche is plaine,
" In to the breres thei forcatche,
" Here of for that thei wolden LACHE
" With suche duresse, and so bereue
" That shal upon the thornes leue
" Of wool, whiche the brere hath tore."
Gower. Prol. fol. 3. pag. 1.

" As

"As Ouid in his boke recordeth
"How Polyphemus whilom wrought
"When that he Galathe besought
"Of loue, whiche he maie not LATCHE."
Gower. lib. 2. fol. 27. pag. 2. col. 2.

Of love which he maie not LATCHE; "i. e. (says Skinner) "amoris quem *dimittere* non potest: amoris sc. *inextinguibilis.* "a Fr. G. *Lascher*, laxare, remittere. Vir Rev. dictum putat "pro *Catch*. Verum quoniam iste metaplasmus nusquam, "quod sciam, in Germ. et recentioribus dialectis occurrit; "mallem secundum etymon petere a Fr. G. *Laisser*, relinquere: "i. e. Amor qui *relinqui* seu *demitti* nequit. Vel a Teut. et "Belg. *Leschen*, extinguere, delere: i. e. Amor, ut dictum est "supra, *inextinguibilis* et *indelebilis.*"

Skinner's mistake in the etymology of the word, *To Latch*, caused his mistake in the meaning of the preceding lines; in which Gower does not speak of the love of Polyphemus; but of the love of Galathe, which he besought, and could not get, could not take hold of, could not *Latch*.

"Loue wyl none other byrde catche
"Though he set eyther nette or LATCHE."
Rom. of the Rose. fol. 127. pag. 2. col. 2.

"Thre other thynges that great solace
"Doth to hem that be in my LACE."
Rom. of the Rose. fol. 133. pag. 1. col. 2.

"So are they caught in loues LACE."
Rom. of the Rose. fol. 144. pag. 1. col. 2.

"Loue that hath the so faste
"Knytte and bounden in his LACE."

Rom. of the Rose. fol. 144. pag. 2. col. 2.

"I haue words
"That would be howl'd out in the desert ayre
"Where hearing should not LATCH them."

Macbeth. A. 4. Sc. 3. pag. 147.

Junius, concurring with Minshew says—"LATCH, magnam "videtur habere affinitatem cum B. *Letse* vel *Litse*, nexus, "laqueolus, quo aliquid continetur ne excidat. M. Casaubonus "Angl. *Latch* per metathesin profluxisse putat ex αγυλιον."

Skinner and Lye concur that it is—"satis manifeste a Lat. "*Laqueus.*"

"LAQUEUS Nunnesio placet esse a λυγος, id est, vitex, salix; "ut mutetur U in A. Malim a *Lax*, quod fraudem notat, "Festo teste. Vel ab Hebræo."

G. I. Vossius.

Isaac Vossius dissents from his father, and says it is—"omnino a κλοιος."——I am persuaded that the Latin *Laqueus* itself (as well as the Italian *Laccio*) is this same past participle Lacc or Lacȝ of Læccean, Læcȝan.

LUCK is derived by Minshew, "a λαχος. i. Sors, fortuna." By Junius—"a B. Geluck, quod valde affine est Græco γλυκυ, "dulce; quod nihil mortalibus videatur suavius, quam negotia "sua bene feliciterque administrare. Aliter de vocabuli etymo-

"logia M. Casaubon, λαγχανω, fortior, fortito obtineo. Τo "λαχον, quod forte obtigit. Inde *Luck* et *Luckie.* Quam-"quam dubito utrum ex eadem sunt origine, et non potius "*Luckie* sit ex λευκος, candidus, albus."

But LUCK (good or bad) is merely the same participle, and means (something, any thing) *caught.* Instead of saying that a person has had good *Luck*; it is not uncommon to say,—he has had a good *catch.*

CLUTCH is also the past participle of Ge-læccean, capere, arripere.

> "Is this a dagger which I see before me,
> "The handle toward my hand? Come, let me CLUTCH thee."
> *Macbeth.* A. 2. Sc. 1. pag. 136. col. 1.

> "But age with his stealing steps
> "Hath caught me in his CLUTCH."
> *Hamlet.* pag. 277.

So CLUTCHES, i. e. *Clutchers* (*Gelatchers*): as *Fangs* and *Fingers* from fengan, and *Hand* from hentan. Though Junius would persuade us that they are—"Hamatæ atque aduncæ "ferarum volucrumque prædatricum ungulæ: a B. *Klutsen*, "quatere, concutere: item *Kletsen*, gravi ac resono ictu per-"cutere."

HANK, HAUNCH, HINGE } One and the same word, only with a different final pronunciation, common throughout the language, either of K. Ch. or Ge.

Minshew

Minſhew derives HAUNCH from αγκυλος. Junius from αγκων; "quod non modo cubitum, ſed quemlibet flexum ſignificat:" Skinner from αγκη: Menage, the Italian *Anca*, from αγκων: S. Johnſon ſays—"HINGE or *Hingle* from *Hangle* or *Hang*."— I believe no one ever before ſaw or heard of *Hingle* and *Hangle*. All the three words however are merely the paſt participle of the verb Ƿanȝan, pendere, To Hang.

To have a HANK upon any one, is, to have a hold upon him; or to have ſomething *Hank*, *Hankyd*, *Hanged* or *Hung* upon him.

The HAUNCH, the part by which the lower limbs are *Hankyd* or *Hanged* upon the body or trunk. Hence alſo the French *Hanche*, and the Italian and Spaniſh *Anca*.

HINGE—That upon which the door is *Hung*, *Heng*, *Hyng*, or *Hynge*; the verb being thus differently pronounced and written.

"He HANKYD not the picture of his body upon the croſſe
"to teache them his deathe."

Declaracion of Chriſte. By Iohan Hoper. cap. 5.

"The ſame body that HANKYD upon the croſe."

Id. cap. 8.

"And therwithal he HYNG adowne hys heed
"And fel on knees."

Troylus. boke 3. fol. 178. pag. 1. col. 2.

"Than

"Than Gesmas the thefe whiche HENGE on the lefte syde
"of our Lorde sayd thus to our Lorde Ihesu. If thou be
"God, delyuer bothe the and us. Than Dysmas that HENGE
"on the ryght syde of our Lorde Ihesu blamed hym for his
"wordes."

Nycodemus Gospell. chap. 7.

"Absolon HENGE stylle by his heer."

Diues and Pauper. 4th comm. cap. 2.

"Example of the theef that HYNGE on the ryght syde of
"Cryste."

Diues and Pauper. 5th comm. cap. 11.

"Thys mater HYNGE in argument before the spyrytual
"iudges by the space of xv dayes."

Fabian. parte 7. chap. 243.

WAKE } WATCH } Are one and the same word, differently pronounced and therefore differently written. Though accounted Substantives in construction; they are merely the past participle of the verb Ƿecan, Ƿeccean; vigilare, excitare, suscitare, expergisci, solicitare.

In the old translation of the New Testament attributed to Wicliffe, we read,

"Aboute the fourthe WAKING of the nigt."

In the modern translation,

"About the fourth WATCH of the night."

Mark. chap. vi. V. 48.

" And comaundide the porter that he WAKE. Therefore
" WAKE ye, forſothe ye witen not whanne the lorde of the
" hous ſhall come."

" And commanded the porter to WATCH. WATCH ye
" therefore, for ye know not when the maſter of the houſe
" cometh."

Mark. chap. xiii. V. 34, 35.

" And he cam and *fonde* hem ſlepinge, and he ſeide to
" Petir. Symount, ſlepiſt thou, migteſt thou not WAKE oon
" hour with me? WAKE ye, and preie ye, that ye entre not
" in to temptacion."

" And he cometh and findeth them ſleeping, and ſaith unto
" Peter, Simon, ſleepeſt thou? Couldeſt not thou WATCH one
" hour? WATCH ye and pray, leſt ye enter into temptation."

Mark. chap. xiv. V. 37, 38.

" And if he ſhal come in the ſecounde WAKING, and if he
" ſhal come in the *thridde* WAKING, and ſhal fynde ſo, the
" ſeruauntis ben bleſſid. Forſothe wite ye this thing, for yf
" an huſbande man wiſte in what hour the theef ſhulde come,
" ſotheli he ſhulde WAKE and not ſuffre his hous to be
" mynyd."

" And if he ſhall come in the ſecond WATCH, or come in
" the third WATCH, and find them ſo, bleſſed are thoſe ſer-
" vants. And this know, that if the good man of the houſe
" had known what hour the thief would come, he would have
" WATCHED, and not have ſuffered his houſe to be broken
" through."

Luke. chap. xii. V. 38, 39.

" The

" The conſtable of the caſtell that kepith al the WACHE."

Viſ. of P. Ploughman. paſſ. 10. fol. 42. pag. 1.

" Ne how that Arcite is brent to aſhen colde,
" Ne how the lyche WAKE was holde
" All that nyght, ne how the Grekes play
" The WAKE playes, kepe I nat to ſay."

Knyghtes Tale. fol. xi. pag. 1.

" Al be it ſo, that no tonge may it deuiſe
" Though that I might a thouſande winter tell
" The paynes of that curſed houſe of hell,
" But for to kepe us from that curſed place
" WAKE, and prayeth Ieſu of his grace."

Freres Tale. fol. 42. pag. 1.

" They nolde drinke in no maner wyſe
" No drinke, that *dronke* might hem make
" But there in abſtynence pray and WAKE
" Left that they deyden."

Sompners Tale. fol. 43.

" Saynt Poule byddeth us WAKE in all manner beſyneſſe of " gode werkes."

Diues and Pauper. 10th comm. cap. 6.

AWAKE is the ſame paſt participle of Ƿecan, preceded by A; the uſual Angloſaxon prefix to the paſt tenſe.

Hence too, I believe, the old Italian words *Avaccio* and *Avacciare;* which have ſo exceedingly diſtreſſed their etymologiſts. The Italians not having a w, and pronouncing c as we pronounce CH, have made *Avaccio* from Aƿæc, or *Awatch;* which

which appears to me to be its meaning in all the paſſages where *Avaccio* is employed.

F.

Though it is not much to our preſent purpoſe, I cannot but notice a word in our own language, as little underſtood by us. I mean the common nautical term AVAST: which ſeems to ſupply the place of our antient *Yare, Yare.* Skinner ſays, it means—" Ocyus faceſſe, hinc te proripe, abi quam primum; " vox nautis uſitatiſſima: fort. a præp. Lat. *Ab* et Belg. " *Haeſten*, ſeſtinare; q. d. Hinc feſtines." This is given by Skinner only as a conjecture; but it is not a happy one: for this Latin and Dutch mixture makes but an ill-aſſorted Engliſh compound. Apothecaries often complain of the phyſician's want of ſkill in pharmacy. S. Johnſon, without even a glimpſe of the meaning of the word, ſays—" AVAST, adv. [from *Baſta*, " Ital. It is enough] Enough. Ceaſe."

H.

Skinner and Johnſon differing thus widely in the import of the word, as well as in its derivation, I may be permitted to differ from both; and to offer my conjecture. AVAST, when uſed by ſeamen, always precedes ſome orders or ſome converſation. It cannot therefore mean *Abi quam primum. Hinc te proripe:* neither can it mean *Ceaſe. Enough.* AVAST anſwers the ſame purpoſe as—*Hearkye, Liſt, Attend, Take heed,* Eala, *Hola*, or (as the French uſed to begin the exerciſe of their ſoldiers) *Alerte*. Like the Italian *Avacci*, I think it means—*Be attentive, Be on the Watch,* i. e. AWAKE. I do not undertake to ſhew the gradations of the corruption.

PACK

PACK PATCH PAGE PAGEANT PISH PSHAW	Of thefe words, S. Johnfon fays, " PACK—*pack*, Dutch." " PATCH—*pezzo*, Italian." " PAGE—*page*, French."

This Dutch, this Italian, and this French derivation (which explain nothing; and in point of fignification leave us juft where we were without them) he takes from Skinner. He then proceeds upon his own bottom.

PAGEANT. Of this word the etymologifts give us no fatis-" factory account. It may perhaps be *Payen Geant*, a *Pagan* " *Giant;* a reprefentation of triumph ufed at return from " holy wars;—as we have yet the Saracen's head."

Undoubtedly we have in London the fign of the Saracen's head. Undoubtedly *Payen* is French, and *Geant* is French: but thefe words—Un *Payen Geant*—were never yet feen fo coupled in French. He proceeds,

" PATCHERY, Botchery, Bungling work, Forgery. A word " not in ufe."

" PAGEANTRY, Pomp. Show."

" PISH, interj. A contemptuous exclamation. This is " fometimes fpoken and written PSHAW. I know not their " etymology, and imagine them formed by *Chance*."

His CHANCE is not half ſo diſguſting as his *Payen Geant:* and it would have been better for his readers; would have ſaved him a little trouble; and been no diſgrace to *his* philoſophy; if he had at once aſſigned CHANCE as the common cauſe of all the words in the language.

The word PATCH however having been formerly applied to men, and PATCHERY to their conduct; and theſe applications of thoſe words being no longer in common uſe; the commentators of Shakeſpear (in whoſe writings they are frequent) were compelled to inquire into the meaning of the words PATCH and PATCHERY.

> " What a py'de ninnie's this. Thou ſcuruy PATCH."
>
> *Tempeſt.* pag. 12. col. 1.

Mr. Steevens ſays—" It ſhould be remembered that Trin-
" culo is no ſailor, but a Jeſter, and is ſo called in the ancient
" Dramatis Perſonæ. He therefore wears the party-coloured
" dreſs of one of theſe characters."

Mr. Malone ſays—" Dr. Johnſon obſerves that Caliban
" could have no knowledge of the ſtriped coat uſually worn
" by fools; and would therefore transfer this ſpeech to Ste-
" phano. But though Caliban might not know this circum-
" ſtance, Shakeſpear did. Surely he who has given to all
" countries and all ages the manners of his own, might forget
" himſelf here, as well as in other places."

"S. D. Mome, Malthorfe, Capon, Coxcombe, Idiot, PATCH.
"E. D. What PATCH is made our porter?"
Comedy of Errors. pag. 90. col. 1.

Mr. Steevens fays—"PATCH, i. e. A fool. Alluding to the "parti-coloured coats worn by the licens'd fools or jefters of "the age."

"A crew of PATCHES, rude mechanicals,
"That worke for bread upon Athenian ftals."
Midfummer Nights Dreame. pag. 151. col. 1.

What were the Commentators to do here? Thefe were not licenced Jefters, in parti-coloured coats: a crew of Jefters: but rude mechanicals, working for bread upon their ftalls.

Johnfon fays—"PATCH was in old language ufed as a term "of opprobry; perhaps with much the fame import as we "ufe *ragamuffin* or *tatterdemalion* *."

T. Warton—"This common opprobrious term probably "took its rife from PATCH, Cardinal Wolfey's fool. In the "Weftern Counties, *Crofs-patch* is ftill ufed for *perverfe, ill-"natured fool.*"

Steevens—"The name was rather taken from the *patch'd* "or *pyed* coats worn by the fools or jefters of thofe times."

* Thefe *explanatory* words are themfelves thus *explained* by Johnfon;
"Ragamuffin—from *Rag*, and I know not what elfe."
"Tatterdemalion—*Tatter* and I know not what."

Tyrwhit

Tyrwhit—“ I ſhould ſuppoſe PATCH to be merely a corrup-
“ tion of the Italian *Pazzo,* which ſignifies properly a *Fool.*
“ So, in the *Merchant of Venice,* Shylock ſays of Launcelot—
“ The PATCH is kind enough—after having juſt called him—
“ That fool of Hagar's offspring.”

Malone—“ This term ſhould ſeem to have come into uſe
“ from the name of a celebrated fool. This I learn from
“ Wilſon's *Art of Rhetorique*—“ A word-making, called of the
“ Grecians *onomatopeia,* is when we make words of our own
“ mind, ſuch as be derived from the nature of things; as to
“ call one PATCHE or COWLSON, whom we ſee to do a thing
“ fooliſhly: becauſe theſe two in their time were notable
“ fools.”—Probably the dreſs which the celebrated PATCHE
“ wore, was, in alluſion to his name, *patched* or parti-coloured.
“ Hence the ſtage fool has ever ſince been exhibited in a
“ motley coat. PATCHE, of whom Wilſon ſpeaks, was Car-
“ dinal Wolſey's fool.”

“ There is ten thouſand—
“ Geeſe? villaine.
“ Souldiers, Sir.
“ What ſouldiers? PATCH.
“ What ſouldiers? Whey-face.”

Macbeth. pag. 42.

Steevens again ſays—“ An appellation of contempt, alluding
“ to the py'd, patch'd, or parti-coloured coats antiently worn
“ by the fools belonging to noble families.”

7 Johnſon,

Johnſon, Steevens, Warton, and Malone aſſume, for the purpoſe of their explanation, that *Patched* means the ſame as *pyed* or *particoloured.* But this aſſumption every huſwife can contradict.

In the following paſſages of Shakeſpear can they find any *pying* or *particolouring?*

" And oftentimes, excuſing of a fault
" Doth make the fault the worſe by th' excuſe:
" As PATCHES, ſet upon a little *breach,*
" Diſcredite more in hiding of the fault,
" Than did the fault before it was ſo *patch'd.*"

King John. pag. 14. col. 2.

They who put *patches* on a little *breach*, to *hide* it, are careful that the *colour* ſhall as nearly as poſſible *reſemble* that upon which they put it.

" Other diuels that ſuggeſt by treaſons,
" Do botch and bungle up damnation,
" With PATCHES, colours, and with formes being fetch't
" From gliſtering *ſemblances* of piety."

Henry V. pag. 75. col. 1.

" Here is ſuch *Patcherie*, ſuch jugling and ſuch knauerie:
" all the argument is a cuckold and a whore."

Troylus and Creſſida. (pag. 87.)

" There's neuer a one of you but truſts a knaue,
" That mightily deceiues you.
" Do we, my lord?

" I, and

"I, and you heare him *cogge*, ſee him *diſſemble*,
"Know his groſſe PATCHERY, loue him, feede him,
"Keepe in your boſome, yet remaine aſſur'd
"That he's a made-up villaine."

Timon of Athens. pag. 96. col. 1.

But beſide the words PATCH and PATCHERY, Shakeſpear applies the word PACK in a manner now almoſt obſolete.

"What hath bin ſeene
"Either in ſnuffes, and PACKINGS of the dukes,
"Or the hard reine which both of them hath borne
"Againſt the old kinde king."

Lear. pag. 296. col. 1.

Upon this paſſage Mr. Steevens ſays—"PACKINGS are underhand contrivances. So, in Stanyhurſt's Virgil. 1582.—"With two gods PACKING, one woman ſilly to cozen."—We "ſtill talk of PACKING juries."

"She, Eros, has
"PACKT cards with Cæſars, and falſe plaid my glory
"Unto an enemies triumph."

Antony and Cleopatra. pag. 362. col. 1.

To theſe inſtances from Shakeſpeare we may add ſome others, written before Shakeſpeare's time; one in the reign of Henry the ſeventh; before Wolſey was a Cardinal, or had a fool.

"King Rycharde did preferre ſuch byſhops to biſhoprykes, "as could neyther teache nor preache, nor knewe any thinge

5 "of

" of the Scripture of God, but onely to call for theyr tythes " and duties, and to helpe to ferue his luftes and pleafures; " whiche in dede were not worthye the name of byfhops, but " rather of noughtye PACKES difguifed in byfhoppes ap- " parell."

Fabian. Vol. 2. pag. 343.

" Some haue a name for thefte and bribery,
" Some be called crafty, that can pyke a purfe,
" Some men be made of for their mockery,
" Som careful cokolds, fom haue their wiues curfe,
" Som famous witwoldes, and they moche wurfe,
" Som lidderous, fom lofels, fom naughty PACKES,
" Som facers, fom bracers, fom make gret cracks."

Skelton. pag. 15. Edit. 1736.

" I tell you nothing nowe of many a noughtye PACKE; " many a flecke and his make, that maketh their ymages " metinges at thefe holfum hallowes."

Sir T. Mores Workes. A Dialogue &c. pag. 140.

Now, if you have well confidered the ufe and fignification of the words PACK, PATCH and PATCHERY in the above different paffages; I think I fhall not furprize you, when I affirm that PACK, PATCH (in both its applications, viz. to men or to clothes) and PAGE, are the fame paft participle PAC (differently pronounced and therefore differently written, with K, CH, or GE) of the Anglofaxon verb Pæcan, Pæccean, To deceive by falfe appearances, imitation, refemblance, femblance, or reprefentation; to counterfeit; to delude; to illude; to diffemble; to impofe upon. And that PAGEANT is (by a fmall variation

of

of pronunciation) merely the prefent participle, Pæcceanð, of the fame verb.—*Pacheand, Pacheant, Pageant.*

" I will put on his prefence; let Patroclus make his demands
" to me: You fhall fee the PAGEANT of Ajax."

Troylus and Creffida.

" With him Patroclus
" Upon a lazie bed, the liue-long day
" Breakes fcurril jefts,
" And with ridiculous and aukward action,
" Which, flanderer, he imitation calls,
" He PAGEANTS us."

Troylus and Creffida.

The ejaculations PISH and PSHAW are the Anglofaxon Pæc, Pæca: pronounced PESH, PESHA (A broad). And are equivalent to the ejaculation—*Trumpery!* i. e. *Tromperie* from *Tromper.*

As fervants were contemptuoufly called *Harlot, Varlet, Valet* and *Knave*; fo were they called *Pack, Patch* and *Page.* And from the fame fource is the French PAGE and the Italian PAGGIO.

But if you fhall be pleafed rather to fuppofe that the Englifh word PAGE comes from the French, and the French from the Italian; becaufe that is the order in which you learned thofe languages: What will you gain by fuch a fuppofition? You muft ftill go on, and inquire the meaning of PAGGIO. And all the fatisfaction you will obtain, will be;

6 that

that ſome will tell you, it comes either from the Latin *Pædagium*, or from *Fabeus*, or from the Greek παις, or from the Turkiſh *Peik*, or from the Perſian *Bagoas*. But ſtill you will have made no progreſs: for the meaning of any one of theſe words (diſtinct from its application) they will not attempt to tell you.

F.

If the office of PAGE was an inferior ſtation, your etymology would have more probability; but you know there is much diſpute upon that ſubject; and that many contend, it was a poſt of honour and diſtinction, unlikely to receive ſo degrading an appellation.

H.

A *page of honour*, comparatively with other *pages*, was no doubt in a poſt of honour. But of the grandeur of the ſtation you may judge by what follows.

" Sir knight, I pray thee to tell me what thou art, and of
" thy being. I am no knight, ſaid Sir Gawaine, I haue been
" brought up many yeares in the gard-robe, with the noble
" prince king Arthur for to take heede to his armour and his
" other aray, and for to point his paultockes that belongeth
" to him ſelfe. At Chriſtmas laſt hee made me *Yeoman*, and
" gaue me horſe and harneis and an hundred pound in money,
" and if fortune be my friend, I doubt not but to be well ad-
" uanced and holpen by my liege lord. Ah, ſaid Priamus, if
" his *Knaves* be ſo keene and fierce, then his knights be paſſing
" good. Now for the kinges loue of heauen, whether you be

 " knight

"knight or *knaue*, tell me thy name. By god, ſaid Sir Gawaine, "now will I tel the truth, my name is Sir Gawaine, and knowen "I am in his noble court and in his chamber, and on of the "knights of the round table, he dubbed me a duke with his "own hande, therefore grudge not if his grace is to me fortune "and common, it is the goodneſſe of god that lent to me my "ſtrength. Now am I better pleaſed, ſaid Priamus, then if "thou hadſt giuen me all the prouince of Paris the rich, I "had rather to be torne with wild horſes then any *Varlet* "ſhould haue wonne ſuch lots, or any PAGE or *Pricker* ſhould "haue had the price of me."

Hiſt. of Prince Arthur. chap. 97.

"Our lyege lorde the kyng hath power and fredom, of a "PAGE for to make a *Yoman*, of a *Yoman* a *Gentylman*, of a "*Gentylman* a *Knight*, of a poore man a grete Lord, without "leue or helpe of the planetes."

Diues and Pauper. 1ſt comm. cap. 17.

WREST } The paſt participle of the verb Ƿræſtan, torquere,
WRIST } intorquere, *To Wreſt.*

"It cauſeth hertes no lenger to debate
"That parted ben with the WRESTE of hate."

Lyfe of our Lady. pag. 176.

WRIST, which is the ſame participle, was formerly called Handƿyrſt. i. e. *Handwriſt*, or *Handwreſt*.

GRIST—(Ge-riſed) the paſt participle of Ge-riſan, Ge-hryſan, contundere, conterere, collidere. *To Cruſh.* *To Cruſh* comes from

from the same verb. As does also the French *Escraser*, *Ecraser*. ÞRISGAN, GA-HRISGAN. ns-GA-HRISGAN.

Frame } The past participle of Fꝛeman, facere.
Form }

The Latin *Forma*, by a common transposition, is likewise from the same verb: But if this derivation should not please you; see whether you will be better off with the Latin etymologists.

"Forma ab antiquo *Formus*, id est, *calidus*; quia ex calore "nativo provenit. Nonnullis placet, ut καλον juxta Platonem "venit απο τε καλειν, id est, *vocare*; quia pulcra hominem ad "se alliciunt: ita *Formam* esse ab ορμη; quia impetu quodam "homines ad *Formæ* amorem impellantur. Sane spiritus asper "crebro abit in F. Atque idem locum habeat, si *Forma* deducatur ab ὁραμα, quod ab ὁραω, video. Et sane hoc prioribus "impensius placuit. Quare vel istud verum erit: vel κατα "μεταθεσιν fuerit *Forma* ex Dorico μορφα pro μορφη, quod idem "ac *Forma*. Indeque Ovidio *Morpheus* dictus somni vel filius "vel minister; quod varias *Formas* in dormientium φαντασια "gignat." *Vossius*.

Flaw—The past participle of Flean, excoriare, *To Flay*.

Gleam } The past participle of A.-S. Leoman, Lioman, Ge-
Gloom } leoman, Ge-homan, radiare, coruscare, lucere.

"This light and this LEEM shal Lucifer ablend."
Vis. of P. Ploughman. pass. 19. fol. 99. pag. 1.

"O

" O Cynthia, if thou ſhouldeſt continue at thy fulneſſe &c.
" but thou, thinking it ſufficient if once in a *moneth* we enjoy
" a glimpſe of thy majeſtie, thou doeſt decreaſe thy *glemes*."

Endimion. By Iohn Lilly. Act 1. Sc. 1.

" I have methinks a kind of fever upon me: a certain
" GLOOMINESS within me, doubting, as it were, betwixt two
" paſſions."

B. and Fletcher. *The Woman Hater*.

" The field, all iron, caſt a GLEAMING brown."

Paradiſe Regained. Book 3. v. 326.

The Latin *Lumen* is the paſt participle of Lıoman.

LONG—The paſt participle of Lenȝian, extendere, producere. Nor can any other derivation be found for the Latin *Longus* *.

SLEEVE—A. S. ꞅlẏꝼ. Formerly called Eaꞃm-ꞅlıꝼe: that with which the arm is covered: The paſt participle of ꞅleꝼan, induere.

Sleeveleſs means without a cover, or pretence.

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* G. I. Voſſius tells us—" LONGUS a *Linea* quæ porrecta eſt: Ita
" Iſidorus. Vel potius a longa figura venabuli aut lanceæ, quam Græci
" λογχην vocant: Ita Cæſar Scaliger. Item Petrus Nunneſius."

But Iſaac Voſſius tells us—" Eſt ex Græco ογκος, λαογκος, λογκος: niſi
' forſan ex δολιχος, Æol. λοδιχος."

BED

Bed—i. e. *Stratum.* The paſt participle of Beddian, ſternere. Therefore we ſpeak of a Garden-bed and a *Bed* of Gravel, &c. And in the Angloſaxon Bedd is ſometimes uſed for a table.

Path—The paſt tenſe and participle of Peððian, concul-care, pedibus obterere.

Nest—The paſt participle of Neſan, viſere, viſitare, to viſit frequently, to haunt.

Grass—That which is *grazed* or fed upon by cattle:—the paſt participle of Graſian, *To Graze.*

Quag—The paſt participle of Cwacian, tremere.

Mead / Meadow } A. s. Mæd (i. e. Mawed) *Mowed*, the paſt participle of Mawan, metere.

Cage —A place ſhut in and faſtened, in which birds are confined. Alſo a place in which malefactors are confined.
Gage —By which a man is bound to certain fulfilments.
Wages—By which ſervants are bound to perform certain duties.
Gag —By which the mouth is confined from ſpeaking.
Keg —In which fiſh or liquors are ſhut in and confined.
Key —By which doors, &c. are confined and faſtened.
Quay —By which the water is confined and ſhut out.

All theſe I believe to be the paſt participle of the verb Cæggian, obſerare.

From

From the same Anglosaxon verb are the French *Cage*, *Gage*, *Gages*, *Gageure*, *Engager*, *Quai*: the Italian *Gaggia*, *Gaggio*, *Gabbia*; and the antient Latin *Caiare*: which have so much bewildered the different Etymologists.

GRAVE GROVE GROOVE GRAFT GROT GROTTO	Ᵹꞃaꝼ and Ᵹꞃæꝼ serve equally in the Anglosaxon for GRAVE or GROVE. GRAVE, GROVE, GROOVE are the past tense and therefore past participle of Ᵹꞃaꝼan, fodere, insculpere, excavare.

" But o alas, the Rhetorikes swete
" Of Petrake fraunces that coude so endyte,
" And Tullius, with all his wordes whyte
" Full longe agóne, and full olde of date
" Is dede a las, and passed into fate,
" And eke my maister Chaucers nowe is GRAUE,
" The noble rethore, poete of Britaine."

Lydgate's *Lyfe of our Lady*. pag. 96.

" Eleyne and eke Policene
" Hester also and Dido with her chere
" And riche Candace of Ethiope quene,
" Lygge they nat GRAUE under colours grene."

Lyfe of our Lady. pag. 197.

GRAFT (sometimes written GRAFF) is the same past tense Ᵹꞃaꝼ, with the participial termination ED. GRAF-ED, GRAF'D, GRAFT.

" Litle

" Litle meruail it is though enuy be an ungracious GRAFE,
" for it cometh of an ungracious ftocke."

Sir T. More. *De quatuor noviſſimis.* pag. 85.

In GROT, from GRAFT (A broad) the F is fuppreffed, and GROTTO (or rather GROTTA *) is obliged to the Italians for its terminating vowel.

HELL HEEL HILL HALE WHOLE HALL HULL HOLE HOLT HOLD	All thefe words, now fo differently applied, are merely the fame paft participle of the Anglofaxon verb helan, tegere: in Old Englifh *To Hele, To Heal,* or *To Hil.* " Nyl ye be bify, feiynge what fhulen we ete, " ether what fhulen we drynke, ether with what " fhulen we be HILID." *Matheu.* chap. vi. (v. 31.)

" The litil fhip was HILID with wawys."

Matheu. cap. viii. (v. 24.)

" I was herborles, and ye gederiden me, ether herbourden " me, nakid and ye HILIDEN me."

Matheu. cap. xxv. (v. 36.)

" Iuft men fhulen anfwere, whanne feigen we thee nakid " and we HILIDEN thee."

Matheu. cap. xxv. (v. 38.)

* Menage derives GROTTA from κρυπτα.

"And thei entringe in to the ſepulcre ſayen a yong oon "HILID with a white ſtoole ſittinge on the right half."

Mark. cap. xvi. (v. 5.)

"Forſothe no man ligtinge a lanterne HILITH it with a "veſſel, ether puttith under a bedde, but on a candilſtik."

Luk. cap. viii. (v. 16.)

"No man ligtneth a lanterne and puttith in HIDLIS, nether "undir a buſhel, but on a candilſtik."

Luk. cap. xi. (v. 33.)

"Forſothe no thing is HILID whiche ſhal not be ſhewid, "nether hid that ſhal not be wiſt."

Luk. cap. xii. (v. 2.)

"Thanne thei ſhulen bigynne to ſeie to mounteyns, falle ye "doun on us: and to litil HILLIS, HILE ye us."

Luk. cap. xxiii. (v. 30.)

"Seie thou not in thin herte, who ſhal *ſtie* in to heuene, "that is to ſeie for to lede doun criſt? or who ſhal go doun in "to depneſſe, or HELLE, that is for to agen clepe criſt fro the "dede ſpiritis."

Romayns. cap. x. (v. 6, 7.)

"Eche man preyinge or propheciynge, the heed HILID, "defoulith his heed, forſothe eche womman preiynge or pro-"pheciynge, the heed not HILID, defoulith her heed."

1. *Corinthies.* cap. xi. (v. 4, 5.)

"That

" That in the name of Ihesu eche kne be bowid of heuenli
" thingis and erthly and HELLIS."

Philippensis. cap. ii. (v. 10.)

" And for he was of the same crafte, he dwelllide at hem
" and wrougte, forsothe thei weren of tenefectorie craft, that
" is to make HILYNGIS to traueilynge men."

Dedis. cap. xviii. (v. 3.)

" And al the houses bene HYLED hales and chambres."

Vis. of P. Ploughman. pass. 6. fol. 30. pag. 1.

" And yet me marueiled more howe many other birds
" Hydden and HYLDEN her egges full derne."

Vis. of P. Ploughman. pass. 12. fol. 58. pag. 2.

" Kind kenned Adam to knowe his priuy membres.
" And taught him and Eue to HYLL hem with leaues."

Vis. of P. Ploughman. pass. 13. fol. 63. pag. 1.

" Lewed men many times masters they apposen
" Why Adam ne HILLED not first his mouth that eat the apple
" Rather than his licham alowe."

Vis. of P. Ploughman. pass. 13. fol. 63. pag. 2.

" What hightest thou, I pray the, HEALE not thy name."

Vis. of P. Ploughman. pass. 21. fol. 116. pag. 2.

" As she that was not worthie here
" To ben of loue a chambrere.
" For she no counsaile couth HELE."

Gower. lib. 3. fol. 52. pag. 1. col. 1.

" For I haue in you fuche a trifte
" As ye that be my foule hele,
" That ye fro me no thynge woll HELE."
Gower. lib. 4. fol. 62. pag. 2. col. 2.

" She toke up turues of the londe
" Without helpe of mans honde
" And HELED with the grene gras."
Gower. lib. 5. fol. 105. pag. 2. col. 1.

" Murdre is waltfome and abhominable
" To god, that fo jufte is and reafonable
" That he ne wol it fuffre HEALED to be,
" Though it abyde a yere, two or thre
" Murdre wol out."
Tale of the Nonnes Prieft. fol. 89. pag. 1. col. 2.

" And fome men fain, that great delyte haue we
" For to ben holde ftable and eke fecre
" And in o purpofe ftedfaftly to dwell
" And nat bewray thing that men us tell,
" But that tale is not worth a rake ftele,
" Parde we women can no thyng HELE,
" Witneffe of Midas, wol ye here the tale."
Wife of Bathes Tale. fol. 38, pag. 2. col. 1.

" For which I wol not hyde in HOLDE
" No priuete that me is tolde,
" That I by worde or fygne ywis
" Ne wol make hem knowe what it is,
" And they wollen alfo tellen me,
" They HELE fro me no priuyte."
Romaunt of the Rofe. fol. 104. pag. 1. col. 1.

" His

5

" His brade schulderis wele cled and ouer HEILD
" With ane young bullis hyde newly of *hynt*."
Douglas. booke 11. pag. 388.

" Eneas houit stil the schot to hyde,
" Him *schroudand* under hys armour and his scheild,
" Bowand his hock, and stude a lytle on HEILD."
Douglas. booke 12. pag. 427.

" And fyrie Phlegon his dym nychtis stede
" Doukit sa depe his hede in fludis gray,
" That Phebus rollis doun under HEL away:
" And Hesperus in the West with bemes brycht
" Upspringis, as fore rydare of the nycht."
Douglas. Prol. to booke 13. pag. 449.

" Laye it in a troughe of stone and HYLL it wyth lede close
" and juste, and after do bynde it wyth barres of iron in moste
" strongest and sure wise."
Fabian. Parte 6. chap. 213.

Ray says—" *To* HEAL, to cover. Sussex. As—" To HEAL
" the fire.—To HEAL a house.—To HEAL a person in bed,
" i. e. to cover them. ab A. S. Helan. To hide, to cover.
" Hence, in the West, he that covers a house with slates, is
" called a HEALER or HELLIER."
Ray. *South and East Country Words*. pag. 78.

HELL—any place, or some place *covered* over *.

* Minshew derives HELL from Ελος, lacus—palus.

HEEL

HEEL—that part of the foot which is *covered* by the leg *.

HILL—any heap of earth, or ftone, &c. by which the plain or level furface of the earth is *covered* †.

HALE—i. e. HEALED, or WHOLE.

WHOLE—the fame as HALE, i. e. *covered*.—It was formerly written HOLE, without the w.—As, a wound or fore is HEALED or WHOLE, that is, *covered* over by the fkin. Which manner of expreffion will not feem extraordinary, if we confider our ufe of the word *Re-cover*.

HALL—a *covered* building, where perfons affemble, or where goods are protected from the weather ‡.

Les HALLES in French has the fame fignification.

" Ce font des places et lieux publics COUVERTS pour y " vendre les denrées à l'abri."—" In quibus tempore pluviali

" omnes

* Minfhew derives HEEL from κηλη, tumor. Skinner from " ηλος, " clavus, et fecundario, callofum illud tuberculum quod medici *clavum* " dicunt; nos Angli, a *Corn*: fort. quia os hoc inftar capitis clavi ferrei, " vel potius clavi morbi, protuberat."

† HILL, Junius fays—" videri poteft abfciffum ex κολωνη vel κολωνος. " Plures derivarunt ab *High*, altus."

‡ HALL, fay the etymologifts, from the Latin *Aula* and the Greek αυλη. Junius thinks from " αλως, atrium; vel ab αυλων, quod fignificat " oblongum locum."

" omnes mercatores merces ſuas mundiſſime venderent."—
" Le lieu auquel pour l'exercice du commerce on s'aſſemble
" de toutes parts, meſme es jours ordinaires de marché, et
" auſſi pour conferer et communiquer."—" Domus quævis in
" qua merces plurimorum conſervantur."

The French etymologiſts were all clear enough in the application of the word; but trifled egregiouſly when they ſought its derivation from the Latin *Aula*, or *Area*, or *Hallus* " qui " (ſay they) dans les loix barbares ſignifie *Rameau*." Or from the Greek αλια, αλισαι, αλων, αλως.

HULL—of a nut, &c. That by which the nut is *covered*.

HULL—of a ſhip. That part which is *covered* in the water.

HOLE—ſome place *covered* over *.

" You ſhall ſeek for HOLES to hide your heads in."

HOLT.—*Holed*, *Hol'd*, *Holt*. A riſing ground or knoll *covered* with trees.

HOLD—As the *Hold* of a ſhip: in which things are *covered*; or the *covered* part of a ſhip †.

* Minſhew derives HOLE from Κοιλος, cavus. " Alludit etiam (ſays " Skinner) αυλαξ, ſulcus: αυλων, foſſa ſeu convallis oblonga; γωλεα, lati- " bula ferarum; Κωλον, Κολον, inter alia, alvus; et φωλεος, antrum.

† Skinner has well deſcribed HOLT and HOLD, though he miſſed their derivation. HOLD of a ſhip, he ſays—" ſic dicitur contabulatio navis " infima, ubi penus navis *conditur*." And HOLT—" Nemus ſeu arbo- " rum quarumvis *denſius conſitarum* multitudinem deſignat."

F.

I cannot perceive that HOLE always means *covered;* though it may in the instance you have chosen to produce. Cannot I drill a HOLE in the centre of this shilling? And then where will be the *covering?*

H.

After you have so drilled it, break it diametrically: and then where will be the HOLE? Of the two pieces each will have a *notch* in it; but no HOLE will remain.

A SHADE, A SHADOW, A SHAW, A SHED } Which our etymologists unnecessarily derive from the Greek σκια, mean (something, any thing) *secluded, separated, retired;* or (something) by which we are *separated* from the weather, the sun, &c. They are the past tense and therefore past participle of ꞅceaꝺan, separare, segregare, dividere.

> " Hantit to ryn in woddis and in SCHAWIS."
>
> *Douglas.* booke 5. pag. 137.

> " Quher that the happy spayman on his gyse
> " Pronuncit the festuale haly sacrifice,
> " And the fat offerandis did you call on raw
> " To banket amyd the derne blissit SCHAW."
>
> *Douglas.* booke 11. pag. 391.

LEWD, LAY } LEWD, in Anglosaxon Læpeꝺ, is almost equivalent to *wicked;* except that it includes no agency of infernal spirits: it means *misled, led astray, deluded, imposed upon, betrayed*

betrayed into error. LEW'D is the paſt participle, and LAY is the paſt tenſe and therefore paſt participle of the Anglosaxon verb Læpan, prodere, tradere, to delude, to miſlead.

LEWD, in its modern application, is confined to thoſe who are *betrayed* or *miſled* by one particular paſſion: it was antiently applied to the *profanum vulgus* at large; too often *miſled* through ignorance.

F.

Our word MANY ſeems to me a ſtrange word, and its uſe in our language ſtill ſtranger. There is nothing like it, I believe, in the uſe of the equivalent words of any other languages. What is its intrinſic meaning? Is it a ſubſtantive or an adjective? What is the rule of its employment? Dr. Lowth is extremely puzzled with it: amongſt other perplexing paſſages he cites the following;

> " How *Many a meſſage* would he ſend."
>
> Swift. *Verſes on his own Death.*

On which, Lowth ſays—" He would ſend *Many a meſſage*—is right: but the queſtion *How*, ſeems to deſtroy the unity or collective nature of the idea: and therefore it ought to have been expreſſed, if the meaſure would have allowed of it, without the *Article*, in the plural number,—" how *Many meſſages*."

H.

The biſhop miſtakes in one point. " *Many a meſſage*"—is not right: except by a corrupt cuſtom. There is a corruption

 here

here in this familiar expreſſion; which, not being obſerved by Lowth, made him ſuppoſe this A, to be an *Article*; and therefore made him attempt to arrange the uſe of it, as an *Article*, on ſuch occaſions; and to reduce it to ſome regularity.

" *a* made a finer end, and went away, and it had beene any
" chriſtome child: *a* parted eu'n juſt betweene twelue and
" one. How now Sir Iohn (quoth I *) what man? Be *a* good
" cheare: ſo *a* cryed out, God, God, God, three or foure
" times: now I, to comfort him, bid him *a* ſhould not thinke
" of God: I hop'd there was no neede to trouble himſelfe with
" any ſuch thoughts yet: ſo *a* bad me lay more clothes on
" his feet."

Henry V. pag. 75.

So, in page 78 of the ſame play, Gower ſays to Fluellen— " Here *a* comes."

Sir T. More, as we have ſeen, writes—" Burne up, quoth *a*."

So we ſay—John *a* Nokes, Tom *a* Stiles, Thomas *a* Becket, &c.

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* Becauſe the third perſon ſingular of our Engliſh verbs is uſually deſignated by *eth* or *th*; many ignorant perſons, affecting to ſhew a ſuperior propriety of ſpeech, are ſhocked at the expreſſion—*Quoth I*—as a falſe concord; and affectedly depart from the cuſtomary phraſe, and write—*Quod I.* But *Quoth I*, is ſtrictly accurate for *ſaid I.* The *th* in *Quoth*, does not deſignate the third perſon. The verb is Cƿeðan, and its paſt tenſe is Cƿoð or *Quoth.*

In all the above paffages and in fimilar phrafes, which are common enough, A, by a flovenly pronunciation, ftands fometimes for *He*, fometimes for *She*, and fometimes for *Of*. The ufe of A after the word MANY is a fimilar corruption for *Of*; and has no connection whatever with the *Article* A, i. e. *One*.

Inftead of this corrupt A after MANY, was formerly written *Of*, without the corruption.

" Ye fpend a great MEANY OF wordes in vayne."
Bp Gardiner. *Declaration againft Ioye*. fol. 14.

" I haue fpoken a MEANY OF wordes."
Id. fol. 24.

And innumerable other inftances may be produced of the fame manner of expreffion. As for the " collective nature of " the idea;" that is confined to the word MANY. MANY is indeed a *collective* term: and may therefore be preceded by the article A; but *Meffage* is not a *collective* term. Therefore— *Many a meffage*, is not right; except by a corrupt cuftom. It fhould be—" *a many of meffages*."

MANY, is fuppofed by Lye to be derived from MAN;— " ac *proprie* de hominum multitudine ufurpatum:" and thence, according to him, transferred to other things. But MANY is merely the paft participle of Mengan, mifcere, to mix, to mingle: it means *mixed*, or *affociated* (for that is the effect of *mixing*) fubaud. *company*, or any uncertain and unfpecified *number* of any things.

" And in her houſe ſhe abode with ſuch MEYNE
" As tyl her honour nede was to holde."
Troylus. boke 1. fol. 157. pag. 2. col. 2.

" Nor be na wais me lyſt nat to deny
" That of the Grekis MENYE ane am I."
Douglas. booke 2. pag. 41.

Similar inſtances of the uſe of this word abound in all our antient authors.

Lowth obſerves that MANY is uſed " chiefly with the word " *Great* before it." I believe he was little aware of the occaſion for the frequent precedence of *Great* before *Many:* little imagining that there might be—a *Few* MANY, as well as a *Great* MANY. S. Johnſon had certainly no ſuſpicion of it: for he ſuppoſes *Few* and *Many* to be oppoſite terms and contraries: and therefore, according to his uſual method of explanation, he explains the word *Few,* by—" *Not many.*" What would have been his aſtoniſhment at the following lines? A comment of his upon the following paſſage, like thoſe he has given on Shakeſpear, muſt have been amuſing.

" In nowmer war they but ane FEW MENYE,
" Bot thay war quyk and valyeant in melle."
Douglas. booke 5. pag. 153.

F.

Will this method of yours aſſiſt us at all in ſettling the famous and long-conteſted paſſage of Shakeſpear in the Tempeſt?

" Theſe

"These our actors
"(As I foretold you) were all spirits, and
"Are melted into ayre, into *thin ayre:*
"And, like the baseleffe fabricke of this vision,
"The clowd-capt towres, the gorgeous pallaces,
"The solemne temples, the great globe itselfe,
"Yea, all which it inherit, shall dissolue,
"And, like this insubstantiall *Pageant* faded,
"Leaue not a RACKE behind."

Tempest. pag. 15. col. 1.

Many persons, you know, and those of no mean authority, instead of RACKE read WRECK. And Sir Thomas Hanmer reads TRACK: which Mr. Steevens says—"may be supported "by the following passage in the first scene of *Timon of Athens*"—

"But flies an eagle flight, bold, and forth on,
"Leaving no TRACT behind."

H.

The ignorance and presumption of his commentators have shamefully disfigured Shakespear's text. The first Folio, notwithstanding some few palpable misprints, requires none of their alterations. Had they understood English as well as he did, they would not have quarrelled with his language.

F.

But if RACKE is to remain, what does it mean?

"RACK (says Mr. Malone) is generally used by our ancient "writers for *a body of clouds sailing along;* or rather, for *the* "*course*

"*course of the clouds when in motion.* But no instance has yet "been produced, where it is used to signify a *single small* "*fleeting cloud;* in which sense *only* it can be figuratively ap-"plied here. I incline therefore to Sir Thomas Hanmer's "emendation; though I have not disturbed the text."

Dr. Johnson concurs with Malone. He says—

"RACK (*Racka*, Dutch. A track.) The clouds as they are "*driven by the wind.*"

Though I mention their opinions, I am not in the least swayed by their authority: for Shakespear himself gives a flat contradiction to their imputed signification of RACK; where he says, in Hamlet,

> "But as we often see against some storme,
> "A silence in the heauens, the RACKE *stand still,*
> "The bold *windes speechlesse,* and the orbe below
> "As hush as death."

If the RACKE may *stand still;* it cannot be—"the *course of "the clouds when in motion.*" Nor—"*the clouds as they are "driven by the wind.*"

Upon this passage too, in the third part of Henry 6.

> "Dazzle mine eyes, or doe I see three sunnes?
> "Three glorious sunnes, each one a perfect sunne,
> "Not seperated with the *Racking* clouds,
> "But seuer'd in a pale cleare-shining skye."

Upon

Upon this paſſage Mr. Malone quotes from Shakeſpear's Sonnets,

> " Anon permits the baſeſt clouds to ride
> " With ugly RACK on his celeſtial face."

Can Mr. Malone imagine that—" ugly RACK"—means here —an ugly *motion* that rides on the ſun's face?

Upon the whole, What does RACK mean? And obſerve, you will not ſatisfy my queſtion by barely ſuggeſting a ſignification; but you muſt ſhew me etymologically, how the word RACK comes to have the ſignification which you may attribute to it.

H.

You aſk no more than what ſhould always be done by thoſe who undertake to explain the meaning of a doubtful word: It ſurely is not ſufficient to produce inſtances of its uſe, from whence to conjecture a meaning; though inſtances are fit to be produced, in order, by the uſe of the word, to juſtify its offered etymology.

RACK is a very common word; moſt happily uſed in the *Tempeſt;* and ought not to be diſplaced becauſe the commentators know not its meaning. If ſuch a rule for baniſhing words were adopted; the commentators themſelves would, moſt of them, become ſpeechleſs.

In

In *Songs and Sonets* by the Earl of Surrey and others, pag. 61. we read,

> " When clouds be driven, then rides the RACKE."

By this inſtance alſo we may ſee that RACK does not mean *the courſe of the clouds when in motion.*

> " Some time we ſee a clowd that's dragoniſh,
> " A VAPOUR ſome time, like a beare, or lyon.
> " That which is now a horſe, euen with a thought,
> " The RACKE diſlimes, and makes it indiſtinct
> " As water is in water."
>
> *Antony and Cleopatra.* pag. 362. col. 1.

Mr. Steevens ſays—" The RACK diſlimes, i. e. The *fleeting* " *away of the clouds* deſtroys the picture."

But the horſe may be diſlimb'd by the approach of the RACK, as well as by the fleeting away of the clouds: For RACK means nothing but *Vapour*; as Shakeſpear, in a preceding line of this paſſage, terms it.

" The upper part of the ſcene, which was all of clouds, " and made artificially to ſwell and ride like the RACK, " began to open; and the air clearing, in the top thereof " was diſcovered Iuno."

Ben Jonſon. *Maſque.*

> " A thouſand leagues I have cut through empty air,
> " Far ſwifter than the ſayling RACK that gallops
> " Upon the wings of angry winds."
>
> B. and Fletcher. *Women pleas'd.*

" Shall

" Shall I ftray
" In the middle air, and ftay
" The fayling RACK ?"

B. and Fletcher. *Faithful Shepherdefs.*

" The drawin blade he profferis thare and here
" Unto thai monftouris euer as thay drew nere.
" And were not his expert mait Sibylla
" Taucht him thay war but vode gaiftis all tha
" But ony bodyis, as waunderand WRACHIS waift,
" He had apoun thame rufchit in grete haift."

Douglas. booke 6. pag. 173.

Upon this paffage the Gloffarift of Douglas fays—" WRACHIS, " *fpirits, ghofts.* We once thought that it might be a typogra- " phical error for *Wrathis, t* and *c*, being written the fame way " in the manufcript. But we thought fit not to alter it."

What a mifchievous fury have commentators and editors to alter thofe words of their author which they do not underftand! The Gloffarift of Douglas did well here not to yield to his inclination.

" Na flaw cours of thy hors onweildy
" Thy carte has rendrit to thy inemye,
" Nor yit nane vane WRECHIS nor gaiftis quent
" Thy chare conftrenit bakwart for to went."

Douglas. booke 10. pag. 339.

" Sic lik as, that thay fay, in diuers placis,
" The WRACHIS walkis of goiftis that ar dede."

Douglas. booke 10. pag. 341.

" Thiddir went this WRAYCH or fchade of Enee
" That femyt all abafit faft to fle."

Douglas. booke 10. pag. 342.

"Perſauyt the mornyng bla, wan and har,
"Wyth cloudy gum and RAK."

Douglas. Prol. to booke 7. pag. 202.

"The brychtnes of day
"Inuoluit all with cluddis hid away.
"The rane and ROIK reft from us ſycht of heuin."

Douglas. booke 3. pag. 74.

"As we may gyf ane ſimilitude, wele like
"Quhen, that the herd has fund the beis bike,
"Cloſit under ane derne cauerne of ſtanis
"And fyllit has full ſone that litil wanys
"With *ſmoik* of ſoure and bitter REKIS ſtew:
"The beis wythin affrayit all of new
"Ouerthowrt thare hyuis and waxy tentis rynnis,
"With mekil dyn and beming in thare innis,
"Scharpand thare ſtangis for ire as thay wald ficht;
"Swa here the laithly odoure rais on hicht
"From the fyre bleſis, dirk as ony ROIK,
"That to the ruffis toppis went the *ſmoik*,
"The ſtanis warpit in faſt did rebound,
"Within the wallis rais the grete brute and ſound,
"And up the REIK all wod went in the are."

Douglas. booke 12. pag. 432.

"Quhare thir towris thou ſeis doun fall and ſway,
"And ſtane fra ſtane doun bet, and REIK upryſe,
"With ſtew, pouder, and duſt mixt on this wyſe.

Douglas. booke 2. pag. 59.

"Furth of his thrott, ane wounderous thing to tell,
"Ane laithlie ſmok he yeiſkis black as hell,
"And all the hous inuoluit with dirk myſt,
"That ſone the ſicht vanyſt, or ony wiſt,

"And

"And REKY nycht within an litil thraw
"Gan thikkin ouir al the cauerne and ouer blaw,
"And with the mirknes mydlit ſparkis of fire.
"The hie curage of Hercules lordlie ſire
"Mycht this no langar ſuffir, bot in the gap
"With haiſty ſtert amyd the fyre he lap,
"And thare, as maiſt haboundit *ſmokkis* dirk,
"With huge ſope of REIK and flambis myrk,
"Thare has he *hynt* Cacus."

Douglas. booke 8. pag. 250.

"You common cry of curs, whoſe breath I hate
"As REEKE a th' rotten fennes: whoſe loues I prize
"As the dead carkaſſes of unburied men,
"That do corrupt my ayre."

Coriolanus. Act 3. pag. 19.

"A RECK, with us (ſays Mr. Ray, in his preface to *North* "*Country Words*, page viii.) ſignifies, not a ſmoak, but a *Steam*, "ariſing from any liquor or moiſt thing heated."

RACK means merely—That which is *Reeked.* And, whether written RAK, WRAICH, RECK, REIK, ROIK or REEKE, is the ſame word differently pronounced and ſpelled. It is merely the paſt tenſe and therefore paſt participle, ꞃeac or ꞃec, of the Angloſaxon verb ꞃecan, exhalare, *To Reek.* And is ſurely the moſt appropriate term that could be employed by Shakeſpear in this paſſage of the Tempeſt: to repreſent to us, that the diſſolution and annihilation of the globe, and all which it inherit, ſhould be ſo total and compleat;—they ſhould ſo "melt "into ayre, into *thin ayre*;"—as not to leave behind them even

 a *Vapour*,

a *Vapour*, a *Steam*, or an *Exhalation*, to give the ſlighteſt notice that ſuch things had ever been.

Since you ſeem to be in no haſte to reply upon me, I conclude that the explanation is ſatisfactory. And on this ſubject of *ſubaudition* I will, at preſent, exerciſe your patience no farther: for my own begins to flag. You have now inſtances of my doctrine in, I ſuppoſe, about a thouſand words. Their number may be eaſily increaſed. But, I truſt, theſe are ſufficient to diſcard that imagined *operation of the mind*, which has been termed *Abſtraction:* and to prove, that what we call by that name, is merely one of the contrivances of language, for the purpoſe of more ſpeedy communication.

F.

You have at leaſt amuſed me, and furniſhed me with matter for reflection: Conviction and ſatisfaction are plants of flower growth. But, to convince you that you have not tired me, I beg leave to remind you, that you ſome time ſince aſſerted that the *Winds*, as well as colours, muſt have their denomination from ſome circumſtances attending them; and that there muſt be a meaning in each of their denominations. *L'Orient* and *L'Occident*, for inſtance, are intelligible enough; but how is it with the other names which all our northern languages give to theſe ſame winds?

The EAST, the WEST, the NORTH, the SOUTH.

The French *Oueſt*, *Nord*, and *Sud*.

The

The Dutch *Oost*, *West*, *Noord*, *Zuid*.

The German *Ost*, *West*, *Nord*, *Sud*.

The Danish *Ost*, *Vest*, *Nord*, *Sud*.

The Swedish *Oster*, *Wester*, *Norr*, *Söder*.

The Spanish language, besides *Oriente*, *Levante*, *Poniente*, *Occidente*, *Aquilon*, *Septentrion*, and *Medio dia*, has likewise *Este*, *Oeste*, *Nord*, *Sur*.

What do these mean? For when the English etymologist merely refers me to the Anglosaxon Eaſt, Veſt, Noꝛð, Suð, he only changes the written characters, and calls the same language by a different name; but he gives me no information whatever concerning their meaning: and, for any rational purpose, might as well have left me with the same words in the modern English character.

H.

Certainly. It is a trifling etymology that barely refers us to some word in another language, either the same or similar: unless the meaning of the word and cause of its imposition can be discovered by such reference. And permit me to add, that, having once obtained clearly that satisfaction, all etymological pursuit beyond it, is as trifling. It is a childish curiosity, in which the understanding takes no part, and from which it can derive no advantage.

Our winds are named by their distinguishing qualities. And, for that purpose, our ancestors (who, unlike their learned de-

scendants,

ſcendants, knew the meaning of words they employed in diſcourſe) applied to them the paſt participles of four of their common words in their own language: viz. Yꞃꞅian, Ƿeꞅan, Nýꞃpan, and Seoðan. Iraſci, Macerare, Coarctare, Coquere.

EAST
WEST
NORTH
SOUTH } The paſt participle of ýꞃꞅian or Ieꞃꞅian, iraſci, is ýꞃꞅeꝺ, ýꞃꞅꝺ, ýꞃꞅꞇ: dropping the ꞃ (which many cannot articulate) it becomes ýꞅꞇ; and ſo it is much uſed in the Angloſaxon. They who cannot pronounce R, uſually ſupply its place by A: hence, I ſuppoſe, EAST, which means *angry*, *enraged*.

" The wynd *Tiſſonyk*, that is cleped *North Eeſt*, or wynd of " tempeſt."

Dedis. chap. 27.

In the modern verſion,

" A tempeſtuous wind, called Euroclydon."

Acts. chap. xxvii. v. 14

Macbeth ſays,

" Though you untye the windes, and let them fight
" Againſt the churches: though the YESTY waues
" Confound and ſwallow nauigation up:
" Though bladed corne be lodg'd, and trees blown downe,
" Though caſtles topple on their warders heads:
" Though pallaces and pyramids do ſlope
" Their heads to their foundations: though the treaſure
" Of nature's germaine tumble altogether
" Euen till deſtruction ſicken."

Act 4. pag. 144.

" YESTY

" YESTY waves (says S. Johnson) that is *foaming* or *frothy*."

A little matter however always makes the waves *frothy*. But Johnson knew what the YEAST of beer was; (which comes indeed from the same verb) and the epithet *Yesty* conveyed to him no stronger idea than that of fermentation. But YESTY here is the Anglosaxon ȝyꞅtiȝ, Ieꞅtiȝ, procellosus, stormy, enraged: which much better accords with Shakespear's high-charged description than the wretched allusion to fermenting beer.

Ƿeꞅeꝺ, Ƿeꞅ'ꝺ, Ƿeꞅt, or WEST, is the past participle of Ƿeꞅan, macerare, *To Wet*.

NORTH, i. e. Nýꞃꞃeð, or Nýꞃꞃð, the third person singular of Nýꞃꞃan; coarctare, constringere. NORD and NORR (as it is in the other European languages) is the past participle of the same verb.

> " Frosts that *constrain* the ground, and birth deny
> " To flowers that in its womb expecting lie."
>
> Dryden. *Astræa redux*.

In the Anglosaxon Nıꞃꞃð or Nýꞃꞃð is also the name for a prison, or any place which *narroweth* or closely confines a person.

SOUTH is the past tense and past participle of Seoðan, coquere, *To Seethe*.

> " Peter fyshed for hys foode, and hys fellowe Andrewe,
> " Some they sold and some they SOTH, and so they liued both."
>
> *Vision of Pierce Ploughman*. passus 16. fol. 81. pag. 2.

" Nero

"Nero gouerned all the peoples that the violent wyne
"Nothus ſkorcyth and baketh the brennyng ſandes by hys dry
"heate, that is to ſay, al the peoples in the *Southe*."

Boecius. fol. 230. pag. 1. col. 1.

Dryden, whoſe *practical* knowledge of Engliſh was (beyond all others) exquiſite and wonderful, ſays, in his Don Sebaſtian,

"Here the warm planet ripens and ſublimes
"The *well-baked* beauties of the *Southern* climes."

Act 2. Sce. 2.

I need not notice to you that the French, SUD, and our Engliſh word SUDS, &c. is the ſame as *Sod* or *Sodden*.

And now, I ſuppoſe, I may conclude the ſubject.

ΕΠΕΑ

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. V.

THE SAME SUBJECT CONTINUED.

F.

I STILL wiſh for an explanation of one word more; which, on account of its extreme importance, ought not to be omitted. What is TRUTH?

You know, when Pilate had aſked the ſame queſtion, he went out, and would not ſtay for the anſwer *. And from that time to this, no anſwer has been given. And from that time to this, mankind have been wrangling and tearing each other to pieces for the TRUTH, without once conſidering the meaning of the word.

H.

In the goſpel of John, it is as you have ſtated. But in the goſpel of Nichodemus (which, I doubt not, had originally its

* See *John* xviii. 38. "What is Truth? ſaid jeſting Pilate; and "would not ſtay for an anſwer." *Bacon's Eſſays.*

full ſhare in the converſion of the world to chriſtianity *) Pilate awaits the anſwer, and has it.——" Thou ſayeſt that I am a
" kynge, and to that I was borne, and for to declare to the
" worlde that who ſoo be of TROUTH wyll here my worde.
" Than ſayd Pylate, What is TROUTH, By thy worde there is
" but lytell TROUTH in the worlde. Our lorde ſayd to Pylate,
" Underſtande TROUTH how that it is judged in erth of them
" that dwell therin."

Nychodemus Goſpell. chap. 2.

F.

Well, What ſay you to it?

H.

That the ſtory is better told by John: for the anſwer was not worth the ſtaying for. And yet there is ſomething in it perhaps: for it declares that " TRUTH is judged in erth of them " that dwell therin." However this word will give us no trouble. Like the other words, TRUE is alſo a paſt participle of the verb TREOWAN, Tꝛeopan, confidere, to think, to believe firmly, to be thoroughly perſuaded of, *To Trow.*

" Marke it, Nuncle.
" Haue more then thou ſhoweſt,
" Speake leſſe then thou knoweſt,

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* Nichodemus was the Patron Apoſtle of our anceſtors the Anglo-ſaxons and their immediate deſcendants: his goſpel was their favourite authority: and it was tranſlated for their uſe, both into Angloſaxon and into old Engliſh; which tranſlations ſtill remain, and the latter of them was one amongſt the firſt books printed. By Wynkyn de Worde. Anno 1511.

" Lend

3

"Lend leſſe then thou oweſt,
"Ride more then thou goeſt,
"Learne more then thou TROWEST."

Lear. pag. 288.

This paſt participle was antiently written TREW: which is the regular paſt tenſe of TROW. As the verbs *To Blow*, to *Crow*, to *Grow*, to *Know*, to *Throw*, give us in the paſt tenſe, *Blew*, *Crew*, *Grew*, *Knew*, *Threw*. Of which had the learned Dr. Gil been aware, he would not, in his *Logonomia Anglica*, pag. 64, have told us that TRU, ratus, was "verbale *anomalum* of I "TROU, reor."

Of this I need not give you any inſtances; becauſe the word is perpetually written TREW, by all our antient authors in proſe and verſe, from the time of Edward the third to Edward the ſixth.

TRUE, as we now write it; or TREW, as it was formerly written; means ſimply and merely—That which is TROWED *. And, inſtead of its being a rare commodity upon earth; except only in words, there is nothing but TRUTH in the world.

That every man, in his communication with others, ſhould ſpeak that which he TROWETH, is of ſo great importance to mankind; that it ought not to ſurprize us, if we find the moſt extravagant and exaggerated praiſes beſtowed upon TRUTH.

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* Mer. Caſaubon derives TRUE from the Greek ατρεκης; and ατρεκης from ατρεης, impavidus.

 But

But TRUTH supposes mankind: *for whom* and *by whom* alone the word is formed, and *to whom* only it is applicable. If no man, no TRUTH. There is therefore no such thing as eternal, immutable, everlasting TRUTH; unless mankind, *such as they are at present*, be also eternal, immutable, and everlasting. Two persons may contradict each other, and yet both speak TRUTH: for the TRUTH of one person may be opposite to the TRUTH of another. To speak TRUTH may be a vice as well as a virtue: for there are many occasions where it ought not to be spoken.

> " Quantunque il simular sia le piu volte
> " Ripreso, e dia di mala mente indicj;
> " Si trova pur in molte cose e molte,
> " Aver fatti evidenti beneficj;
> " E danni, e biasmi, e morti aver gia tolte:
> " Che non conversiam sempre con gli amici
> " In questa, assai piu oscura che serena,
> " Mortal vita; tutta d' invidia piena."
>
> *Orlando Furioso.* Cant. 4. St. 1.

F.

If TROWED be the single meaning of the term TRUE, I agree that these and many other consequences will follow: for there can be nothing TROWED; unless there are persons TROWING. And men may TROW differently. And there are reasons enough in this world, why every man should not always know what every other man thinks. But are the corresponding and the equivalent words in other languages resolvable in the same manner as TRUE? Does the Latin *Verus* also mean TROWED?

H. It

H.

It means nothing elſe. *Res*, a thing, gives us *Reor*, i. e. I am *Thing-ed*: *Ve-reor*, I am ſtrongly *Thinged*; for *Ve* in Latin compoſition means *Valde*, i. e. *Valide*. And *Verus*, i. e. ſtrongly impreſſed upon the mind, is the contracted participle of *Vereor* *. And hence the diſtinction between *Vereri* and *metuere* in Latin: " *Veretur* liber, *metuit* ſervus." Hence alſo *Revereor*.

F.

I am Thinged! Who ever uſed ſuch language before? Why, this is worſe than REOR, which Quinctilian (lib. 8. cap. 3.) calls a *Horrid* word. *Reor*, however, is a deponent, and means *I think*.

H.

And do you imagine there ever was ſuch a thing as a deponent verb; except for the purpoſe of tranſlation, or of concealing our ignorance of the original meaning of the verb? The doctrine of deponents is not for men, but for children; who, at the beginning, muſt learn implicitly, and not be diſturbed or bewildered with a reaſon for every thing: which reaſon they would not underſtand, even if the teacher was

* Voſſius doubts not that " *Vereor* eſt a *Ve*, id eſt *Valde*, et *Reor*." But he affirms that *Verus* is not " a *Ve* valde, et *reor*; quia *Vera* animum maxime afficiant; ſed ab ειρειν, hoc eſt, *dicere*; quia quod dicitur, " *eſt*; quodque *eſt*, hoc dicitur; ut hæc duo ſint αντιστρεφοντα, nempe in " ſermone tali, qualem eſſe convenit."—The meaning of the verb *Eſt*, would here have prevented his miſtake.

always able to give it. You do not call *Think* a deponent. And yet it is as much a deponent as *Reor*. Remember, where we now ſay, *I Think*, the antient expreſſion was—*Me thinketh*, i. e. *Me Thingeth*, *It Thingeth me*.

> " Where ſhall we ſojourne till our coronation?
> " Where it *Thinks* beſt unto your royall ſelfe."
>
> *Richard 3d.* pag. 186.

For obſerve, the terminating K or G is the only difference (and that little enough) between *Think* and *Thing*. Is not that circumſtance worth ſome conſideration here? Perhaps you will find that the common vulgar pronunciation of *Nothink*, inſtead of *Nothing*, is not ſo very abſurd as our contrary *faſhion* makes it appear.

Biſhop Hooper ſo wrote it.

" Mens yeyes be obedient unto the creatour, that they may " ſe on THINK, and yet not another."

A Declaracion of Chriſte. By Iohan Hoper. cap. 8.

But your queſtion has almoſt betrayed me unaware into a ſubject prematurely; which will be more in its place, when, in ſome future converſation, we inquire into the nature of the *Verb*; and eſpecially of the *Verb Subſtantive* (as it is called) To Be, *Eſſe*, *Exiſtere*, *Extare*, &c. Where we muſt neceſſarily canvaſs the meaning of the words *Thing*, *Eſſence*, *Subſtance*, *Being*, *Real*, &c *. And thither I deſire to refer it.

In

* Mr. Locke, in the ſecond book of his Eſſay, chap. xxxii. treats of *True* and *Falſe* ideas: and is much diſtreſſed throughout the whole chapter;

In the mean time, if you reject my explanation of TRUE; find out, if you can, some other possible meaning of the word: or content yourself, with Johnson, by saying that TRUE is—"not *False.*" And FALSE is—"not *True.*" Fo so he *explains* the words.

F.

Be it so. But you have not answered my original question. I asked the meaning of the abstract TRUTH: and you have

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chapter; because he had not in his mind any determinate meaning of the word TRUE.

In Section 2, He says——"Both ideas and words may be said to be "true in a *metaphysical* sense of the word TRUTH; as all other THINGS, "that any way EXIST, are said to be true; i. e. REALLY TO BE such as "they EXIST."

In Section 26, He says——"Upon the whole matter, I think that our "ideas, as they are considered by the mind, either in reference to the "proper signification of their names, or in reference to the REALITY "of THINGS, may very fitly be call'd RIGHT or WRONG ideas. But if "any one had rather call them TRUE or FALSE, 'tis fit he use a liberty, "which every one has, to call things by those names he thinks best."

If that excellent man had himself followed here the advice which, in the ninth chapter of his third book, Sect. 16. he gave to his disputing friends concerning the word *Liquor*: If he had followed his own rule, previously to writing about TRUE and FALSE ideas; and had determined what meaning he applied to TRUE, BEING, THING, REAL, RIGHT, WRONG; he could not have written the above quoted sentences: which exceedingly distress the reader, who searches for a meaning where there is none to be found.

attempted

attempted to explain the concrete TRUE. Is TRUTH alfo a participle?

H.

No. Like *North* (which I mentioned before) it is the third perfon fingular of the Indicative TROW. It was formerly written *Troweth*, *Trowth*, *Trouth*, and *Troth*. And it means—(aliquid, any thing, fomething) that which one TROWETH. i. e. thinketh, or firmly believeth *.

F.

Here then is another fource of what has been called *abftract* terms; or rather (as you fay) another method of fhortening communication by artificial fubftantives: for in this cafe one fingle word ftands for a whole fentence. But is this frequently employed?

H.

Yes. Very frequently. So, Befides *North* and *Truth*, we have

GIRTH—That which *Girdeth*, *Gird'th*, *Girth*.

WARMTH—That which *Warmeth*.

FILTH—Whatfoever *Fileth*; antiently ufed where we now fay *Defileth*. See before FOUL.

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* If Mr. Wollafton had firft fettled the meaning of the word, he would not have made TRUTH the bafis of his fyftem.

" Quhat

" Quhat hard mifchance FILIT fo thy plefand face?
" Or quhy fe I thay fell woundis? allace.

Douglas. booke 2. pag. 48.

" Caufit me behald myne owne childe flane, alace,
" And wyth hys blude FILIT the faderis face."

Douglas. booke 2. pag. 57.

TILTH—Any manner of operation which *Tilleth*, i. e. lifteth, or turneth up, or raifeth the earth. See before TILT.

" For he fonde of his owne wit
" The fyrft crafte of plough *Tillynge.*"

Gower. lib. 5. fol. 90. pag. 1. col. 2.

i. e. The craft, of lifting up the earth with a plough.

WEALTH—That which enricheth; the third perfon fingular of Ƿeleȝian, locupletare, &c.

HEALTH—That which *Healeth*, or maketh one to be *Hale*, or WHOLE. See before HALE.

DEARTH—The third perfon fingular of the Englifh (from the Anglofaxon verb Deꞃian, nocere, lædere) *To Dere*. It means, fome, or any, feafon, weather, or other caufe, which DERETH, i. e. maketh dear, hurteth or doth mifchief.

The Englifh verb *To Dere* was formerly in common ufe.

" No deuil fhal you *Dere*, ne fere you in your doing."

Vif. of P. Ploughman. paff. 8. fol. 36. pag. 2.

 " Shal

" Shal no deuyl at his deathes daye *Dere* him a mite."
Vis. of P. Ploughman. pass. 8. fol. 37, pag. 1.

" Shal neuer deuil you *Dere*, ne death in soule greue."
Vis. of P. Pl. pass. 18. fol. 91. pag. 2.

" No dynte shal him *Dere*."
Id. pass. 19. fol. 97. pag. 1.

" Whan he was proudest in his gere,
" And thought nothyng might him *Dere*."
Gower. lib. 1. fol. 18. pag. 2. col. 2.

" As for that tyme I dare well swere,
" None other sorowe maie me *Dere*."
Gower. lib. 1. fol. 23. pag. 1. col. 2.

" That with his swerd, and with his spere,
" He might not the serpent *Dere*."
Gower. lib. 5. fol. 103. pag. 2. col. 2.

" Upon a day as he was mery
" As though ther might him no thinge *Derie*."
Gower. lib. 6. fol. 135. pag. 2. col. 2.

" His good kynge so well adresseth,
" That all his fo men he represseth:
" So that there maie no man hym *Dere*."
Gower. lib. 7. fol. 164. pag. 1. col. 2.

" For of knighthode thordre wolde,
" That thei defende and kepe sholde
" The common right, and the franchise
" Of holy churche in all wise:
" So that no wicked man it *Dere*."
Gower. lib. 8. fol. 19. pag. 1. col. 1.

" And

" And ye ſhall both anon unto me ſwere
" That ye ſhall neuer more my countre *Dere*
" Ne make warre upon me nyght ne day."
Knyghtes Tale. fol. 5. pag. 2. col. 1.

" And fel in ſpeche of Telophus the king
" And of Achilles for his queynte ſpere
" For he couthe with it heale and *Dere.*"
Squiers Tale. fol. 25. pag. 2. col. 2.

" For though fortune may nat angel *Dere,*
" From hye degree yet fel he for his ſynne."
Monkes Tale. fol 83. pag. 2. col. 2.

" No thynge ſhall *Dere* them ne dyſeaſe them."
Diues and Pauper. 3d comm. cap. 13.

" The womans ſynne was leſſe greuous than Adams ſynne
" and leſſe *Dered* mankynde."
Diues and Pauper. 6th comm. cap. 10.

Shakeſpear, in the *Tempeſt,* Act 2. Sce. 1. ſays,

" We haue loſt your ſon &c.
" The fault's your owne,
" So is the *Deer'ſt* oth' loſſe."

Again, in *Timon of Athens.* pag. 97.

" Our hope in him is dead: let us returne,
" And ſtraine what other meanes is left unto us
" In our *Deere* peril."

And in *Iulius Cæſar.* Act 2. pag. 120.

" That I did loue thee Cæſar, O 'tis true:
" If then thy ſpirit looke upon us now,
" Shall it not greeue thee *Deerer* then thy death,
" To ſee thy Antony making his peace,
" Shaking the bloody fingers of thy foes?"

And, in Hamlet,

" Would I had met my *Deareſt* foe in heauen,
" Ere I had euer ſeene that day."

Johnſon and Malone, who truſted to *their* Latin to explain *his* Engliſh, for *Deer* and *Deereſt*, would have us read *Dire* and *Direſt*; not knowing that Deꝛe and Deꝛienꝺ mean *hurt* and *hurting*, *miſchief* and *miſchievous*: and that their Latin *Dirus* is from our Anglofaxon Deꝛe, which they would expunge *.

Mirth—That which diſſipateth, viz. care, ſorrow, melancholy, &c. the third perſon ſingular of the Indicative of Myꝛꝛan. See before morrow.

* " Martinius, in voce *pretioſus* cenſet Angl. deare affine eſſe τὸ " δηρὸν, diuturnum; quod majoris pretii ſint ac pluris fiant quæ ſunt " durabiliora. Ita quoque B. *Duyr*, pretioſus derivant a *Duyren*, " durare." *Junius.*

" Dear alludit Gr. Θηραω, confector, capto, venor; quia quæ pre- " tioſa ſunt omnes captant." *Skinner.*

" Dirus, *Dei ira* natus." *Feſtus.*

" Dirum eſt triſte, infeſtum et quaſi *Deorum ira* miſſum." *Nannius.*

Servius ſays it is a Sabine word—" Sabini et Umbri, quæ nos *Mala*, " dira appellant."

Voſſius and Dacier will at all events have it from the Greek Δεινος; n mutato in r.

The Anglosaxons likewise used Moꞃð, Moꞃðe, *Mors*, i. e. Quod dissipat (subaud. *Vitam*;) the third person of the same verb Myꞃꞃan, to *Mar*, &c. and having itself the same meaning as *Mirth;* but a different application and *subaudition*. Hence, from Moꞃðe, MURTHER, the French *Meurtre*, and the Latin *Mors*.

GROWTH. The third person of *To Grow*.

BIRTH. The third person of *To Bear*. See before BORN.

RUTH. The third person of *To Rue*. Ꞃꞃyꞃian, misereri.

SHEATH. The third person of ꞅceaðan, segregare. See before *Shade*, and *Shed*.

DROUGTH. A. S. Dꞃuᵹoð. It was formerly DRYETH, DRYTH, and DRITH.

" When ouermuch heate or DRYETH in the matrice is cause " of the hynderaunce of conception."

Byrth of Mankynde. (1540) Boke 3. fol. 83. pag. 1.

" They whiche be compounde, are in compounde or myxte " qualities: as heate and moisture, heate and DRYTHE."

Castel of Helth. (1541) fol. 3. pag. 1.

" Hot wynes &c. be noyfull to theym whyche be choleryke, " because they be in the highest degree of heate and DRYTHE,

" aboue

"aboue the juſt temperaunce of mannes body in that com-
"plexion."

Caſtel of Helth. boke 2. cap. 4. fol. 17. pag. 2.

"Where great weerineſſe or DRITH greueth the body, their
"ought the dyner to be the leſſe."

Caſtel of Helth. boke 2. cap. 27. fol. 41. pag. 2.

DROUGTH is, that which *Dryeth*, the third perſon ſingular of the Indicative of Dꞃıȝan, Dꞃuȝan, areſcere.

DRY, A. S. Dꞃıȝ, is the paſt participle of the ſame verb. As is alſo DRUGS, a name common to all Europe, and which means *Dryed* (ſubaud. Herbs, roots, plants, &c.) When we ſay, that any thing is a mere DRUG; we mean *Dryed up*, worthleſs.

SLOTH—That which *Sloweth*, or maketh one *Slow*, the third perſon of the Indicative of ꞅlapıan. See before SLOW.

STRENGTH—That which *Stringeth*, or maketh one *Strong*, A. S. ꞅꞇꞃenȝ. See before STRONG *.

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* Mer. Caſaubon derives STRONG from Εστηριγμενος.

"Videri poteſt (ſays Junius) affine Gr. Στραγγευω vel Στραγγιζω, tor-
"queo, ſtringo."

Skinner derives it from the Latin *Strenuus* a Gr. Στρηνης, aſper, acutus: he adds—"Alludit et Gr. ρωννυω, ρωννυμι, corroboro."

MOUTH. (MATGIÞ)—That which *Eateth*; the third person of the Indicative of MATGAN, Metian, edere *. See before MEAT.

MOTH—The name of an Insect that *eateth* or "*Fretteth* a "garment" (ꝼꞃeꞇꞇan, vorare). It is the same word as *Mouth*, differently written, pronounced and applied.

Junius indeed says, of MOTH—" tanquam sit ex μοχθηρος, "pravus; propter importunam scelestissimi insecti malitiam."

And Skinner—" Hoc credo, a μυδαω, uligine putresco."

TOOTH (TANGIÞ)—That which *Tuggeth*; the third person singular of the Indicative of TANGAN, Teogan, to tug.

FAITH. A. S. ꝼæᵹð—That which one covenanteth or engageth. It was formerly written FAIETH.

" Sainct Paule speaketh of them, where he writeth that the
" tyme shoulde come when some erring in the FAIETH, shoulde
" prohibite mariage."

Dr. Martin. *Of Priestes unlauful Mariages.* chap. 2. pag. 15.

" The very profession of FAIETH, by the whiche we beleue
" on the Father, the Sonne, and the Holy Ghoste, of what
" writyng haue we this?

Id. chap. 2. (pag. 20.)

* Minshew and Junius derive MOUTH from Μυθος, sermo.

" In

"In ſainct Gregories daies, at whoſe handes Englande was
"learned the FAIETH of Chriſt."

Id. chap. 8. (pag. 116.)

It is the third perſon ſingular of the Indicative of ꝼæᵹan, pangere, pagere, to engage, to covenant, to contract.

SMITH—One who *Smiteth*, ſcil. with the hammer, &c.

Thus we have *Blackſmith*, *Whiteſmith*, *Silverſmith*, *Goldſmith*, *Copperſmith*, *Anchorſmith*, &c.

"A ſofte pace he wente ouer the ſtrete
"Unto a SMYTH men callen Dan Gerueys,
"That in his forge SMITETH plowe harneys,
"He ſharpeth *Shares* and culters beſyly."

Myllers Tale. fol. 14. pag. 2. col. 2.

This name was given to all who *ſmote* with the hammer. What we now call a carpenter, was alſo antiently called a SMITH. The French word *Carpenter* was not commonly uſed in England in the reign of Edward the third. The tranſlation of the New Teſtament, which is aſcribed to Wicliffe, proves to us that at that time SMITH and *Carpenter* were ſynonimous: and the latter then newly introduced into the language.

"He bigan to teche in a ſinagoge, and manye heeringe
"wondriden in his teching, ſeiynge, Of whennes ben alle
"theſe thingis to this man, and what is the wiſdom whiche is
"gouun to him, and ſuche vertues that ben maad by hiſe
"hondis.

" hondis. Wher this is not a SMITH, ether a *carpentere*, the
" ſone of Marie."

Mark. chap. vi. (V. 2, 3.)

STEALTH—The manner by which one STEALETH.

MONTH—*Moon* was formerly written *Mone;* and MONTH was written MONETH. It means the period in which that planet *Moneth*, or compleateth its orbit.

" And he his trouth leyd to borowe
" To come, and if that he liue maie,
" Ageine within a *Moneth* daie."

Gower. lib. 4. fol. 67. pag. 1. col. 2.

" His wife unto the ſea hym brought
" With all hir herte, and hym beſought,
" That he the tyme hir wolde ſeyne,
" Whan that he thought come ageyne,
" Within, he ſaith, two MONETHES daie."

Gower. lib. 5. fol. 79. pag. 2. col. 1.

EARTH—That which one *Ereth* or *Eareth*, i. e. plougheth. It is the third perſon of the Indicative of eᵹian, arare, To *Ere*, to *Eare*, or to plough.

" He that *Erith*, owith to *Ere* in hope."

1 *Corinthies.* cap. 9. (V. 10.)

" I haue an halfe acre to *Erie* by the hygh waye
" Had I *Eried* thys halfe acre and ſowed it after
" I woulde wend wyth you."

Viſ. of P. Ploughman. fol. 31. pag. 1.

"The mans honde doth what he maie,
"To helpe it forth, and make it riche:
"And for thy men it delue and diche,
"And *Eren* it with ſtrength of plough."

Gower. lib. 1. fol. 26. pag. 1. col. 1.

"I haue, god wotte, a large *feld* to *Ere*,
"And weked ben the oxen in the plowe."

Knightes Tale. fol. 1. pag. 1. col. 1.

"His fiue flokkis paſturit to and fra,
"Fiue bowis of ky unto his hame reparit,
"And with ane hundreth plewis the land he *Arit*."

Douglas. booke 7. pag. 226.

"Taucht thame to grub the wynes, and al the art
"To *Ere*, and ſaw the cornes, and yoik the cart."

Douglas. booke 13. pag. 475.

"He that *Eres* my land, ſpares my teame, and giues mee "leaue to inne the crop."

Alls Well that Ends Well. pag. 233.

"That power I haue, diſcharge, and let them goe
"To *Eare* the land."

Richard 2. pag. 35.

Inſtead of EARTH, Douglas and ſome other antient authors uſe ERD, i. e. Ered, Er'd—That which is ploughed. The paſt participle of the ſame verb.

"The nicht followis, and euery wery wicht
"Throw out the ERD has caucht anone richt
"The ſound pleſand ſlepe thame likit beſt."

Douglas. booke 4. pag. 118.

"Thare

"Thare ſperis ſtikkyng in the ERD did ſtand."
Douglas. booke 6. pag. 187.

"Of youth thay be accuſtumed to be ſkant,
"The ERDE with pleuch and harrowis to dant."
Douglas. booke 9. pag. 299.

"O thou Faunus, Help, Help, I the pray,
"And thou, Tellus, maiſt nobill god of ERD *."
Douglas. booke 12. pag. 440.

MATH—A. S. Maƿeð. The third perſon ſingular of the Indicative of Maƿan, metere, *To Mow.*

As *Latter Math*—i. e. That which one moweth later, or after the former mowing.

"Lo, now of al ſic furour and effere
"The lattir *Meith* and terme is preſent here."
Douglas. booke 13. pag. 454.

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* Where we now ſay EARTH, the Germans uſe ERDE; which Voſſius derives from the Hebrew. "Ab Hebræo eſt etiam Germanicum ERD." From the Hebrew alſo he is willing to derive *Tellus*. But both ERD and *Tellus* are of Northern origin, and mean—

ERD—That which is *Er-ed.* { Eꞃ-ıan. / Ar-are. }

Tell-us—That which is *Till-ed.* { Tıl-ıan. / Tol-ere. }

And it is a moſt erroneous practice of the Latin etymologiſts to fly to the Hebrew for whatever they cannot find in the Greek: for the Romans were not a mixed colony of Greeks and Jews; but of Greeks and Goths. As the whole of the Latin language moſt plainly evinces.

BROTH—The third perfon of the Indicative of Bꞃipan, coquere. That which one Bꞃipeð. Hence the old Englifh faying, of a man who has killed himfelf with drinking—"He has fairly "drunk up his *Broth*:"—The Italian *Brodo* is the paft participle of the fame verb.—That which is Bꞃipeð, Bꞃoð.

WATH—i. e. where one *Wadeth*, the third perfon fingular of Ƿaðan, *To Wade*; is ufed commonly in Lincolnfhire and in the North, for a *Ford*.

GARTH; i. e. *Girdeth*; is commonly ufed in the fame counties for a yard.

FIFTH, SIXTH, NINTH, TENTH, &c. } In the fame manner are formed the names of our ordinal numbers, *Fifth*, *Sixth*, *Ninth*, *Tenth*, *Twentieth*, &c. i. e. That unit which *Fiv-eth*, *Six-eth*, *Nin-eth*, *Ten-eth*, *Twenty-eth*, &c. or, which maketh up the number *Five*, *Six*, *Nine*, *Ten*, *Twenty*, &c.

LENGTH, BREADTH, WIDTH, DEPTH, HEIGTH } In the fame manner are formed our words of admeafurement, *Length*, *Breadth*, *Width*, *Depth*, *Heigth*. Which are refpectively the third perfons fingular, Lenȝeð, Bꞃæðeð, Ƿaðeð, Dippeð, Heaꝼeð, of the Indicatives of Lenȝian, extendere; Bꞃæðan, dilatare; Ƿaðan, procedere; Dippan, fubmergere; Heaꝼan, extollere.

F.

It has been remarked indeed that Milton always wrote *Heigth*, as our antient authors alfo did; but the word is now commonly

commonly written and ſpoken *Height*: which ſeems to oppoſe your etymology.

H.

That circumſtance does not diſturb me in the leaſt: for the ſame thing has happened to many other words. But this interferes not at all with their meaning nor with their derivation; though it makes them not quite ſo eaſily diſcoverable.

So it has happened to

MIGHT; which the Angloſaxons wrote Mæȝeð or Mæȝðe, i. e. What one MAYETH—Quantum poteſt aut valet aliquis. MIGHT is the third perſon ſingular of the Indicative of Maȝan, poſſe, valere.

" MEATH, vox agro Linc. uſitatiſſima, ut ubi dicimus, I
" give thee the MEATH of the buying, i. e. tibi optionem et
" plenariam poteſtatem pretii ſeu emptionis facio."

Skinner.

LIGHT: which the Angloſaxons wrote Leohteð, Leohð, and Leoht, i. e. quod illuminat. It is the third perſon of the Indicative of Leohtan, illuminare.

SIGHT: which the Angloſaxons wrote Sið and Siðe, i. e. that faculty which SEETH. The third perſon ſingular of the Indicative of Seon, videre.

This change of E for I is nothing extraordinary: for, as they wrote ꞅieð or ꞅið for *Seeth*; ſo they wrote ꞅie for *See*, and ꞅiene for *Seen*. And Gower and Chaucer wrote SIGH for SAW.

" And

" And tho me thought that I *ſighe*
" A great ſtone from an hille on highe
" Fell downe of ſodeine auenture."

Gower. Prol. fol. 4. pag. 2. col. 1.

" He torneth him all ſodenly
" And *ſawe* a ladie laie him by
" Of eightene wynter age,
" Whiche was the faireſt of viſage
" That euer in all this worlde he SIGHE."

Gower. lib. 1. fol. 17. pag. 2. col. 2.

" Ful fayre was Myrthe, ful longe and high
" A fayrer man I neuer SYGH."

Rom. of the Roſe. fol. 123. pag. 2. col. 2.

WEIGHT—A. S. Ƿæᵹeð. The third perſon ſingular of the Indicative of Ƿæᵹan, to weigh.—The WEIGHT of any thing, is—That which it *Weigheth.*

WRIGHT: i. e. One that *Worketh.* The third perſon of the Indicative of Ƿẏꞃcan, operari. As *Shipwright, Cartwright, Wainwright, Wheelwright:* One that worketh at *Ships, Carts, Waggons, Wheels.*

R and H, the canine and the aſpirate, are the two letters of the alphabet more ſubject to tranſpoſition than any other. So WORK—aliquid *operatum*—which we retain as our ſubſtantive, is the regular paſt tenſe of Ƿẏꞃcan; which, by the addition of the participial termination ED, became WORKED, WORK'D, WORKT. This our anceſtors, by ſubſtituting H for K or C, wrote Ƿoꞃhꞇ, and by tranſpoſition Ƿꞃohꞇ; which we now write WROUGHT, and retain both as paſt tenſe and paſt participle of Ƿẏꞃcan, to work.

For

For Ƿẏꞃceð, our anceſtors wrote Ƿẏꞃhꞇ; and, by a tranſpoſition ſimilar to the foregoing, Ƿꞃẏhꞇ; which with us becomes WRIGHT.

Theſe words, and ſuch as theſe, are not difficult to diſcover. Becauſe the terminating HT, inſtead of TH, leads to ſuſpicion and detection. But there are many others, ſuch as BLOW, HARM, ALE, KNAVE, ROOM *, &c. which are not ſo readily ſuſpected

* ROOMTH (in the Angloſaxon Rẏmðe,) the third perſon ſingular of Rẏman, is the favourite term of Drayton.

" When wrathful heauen the clouds ſo lib'rally beſtow'd
" The ſeas (then wanting ROOMTH to lay their boiſt'rous load)
" Upon the Belgian marſh their pamper'd ſtomachs caſt."
Poly-olbion. Song 5.

" But Rydoll, young'ſt and leaſt, and for the others pride
" Not finding fitting ROOMTH upon the riſing ſide,
" Alone unto the Weſt directly takes her way."
Poly-olbion. Song 6.

" Whoſe moſt renowned acts ſhall ſounded be as long
" As Britain's name is known; which ſpred themſelves ſo wide
" As ſcarcely hath for fame left any ROOMTH beſide."
Poly-olbion. Song 8.

" Nor let the ſpacious mound of that great Mercian king
" (Into a leſſer ROOMTH thy burlineſs to bring)
" Include thee."
Poly-olbion. Song 8.

" Kanutus

ſuſpected as thoſe I have before mentioned: becauſe, in our modern Engliſh, we have totally caſt off all the letters of the diſcriminating termination of the third perſon ſingular of the Indicative of thoſe verbs.

Sir Walter Raleigh, in his *Hiſtory of the World*, inſtead of BLOW, uſes BLOWTH (the third perſon ſingular of the Indicative of Blopan, florere) as the common expreſſion of his day.

"This firſt age after the flood was, by ancient hiſtorians, "called Golden. Ambition and covetouſneſs being as then "but green and newly grown up; the ſeeds and effects "whereof were as yet but potential, and in the BLOWTH "and bud."

Part 1. Book 1. Chap. 9. Sect. 3. pag. 107. Edit. 1677.

"This princeſs having beheld the child; his form and "beauty, though but yet in the BLOWTH, ſo pierced her com- "paſſion, as ſhe did not only preſerve it, and cauſe it to be

---

"Kanutus, yet that hopes to win what he did loſe,
"Provokes him ſtill to fight: and falling back where they
"Might field-*roomth* find at large their enſigns to diſplay,
"Together flew again."

Poly-olbion. Song 12.

"Beſides I dare thus boaſt, that I as far am known
"As any of them all, the South their names doth ſound;
"The ſpacious North doth me: that there is ſcarcely found
"A ROOMTH for any elſe, it is ſo fill'd with mine."

Poly-olbion. Song 26.

"foſtered;

"fostered; but commanded that it should be esteemed as her "own."

Part 1. Book 2. Chap. 3. Sect. 3. pag. 148.

HARM. Our modern word HARM was in the Anglosaxon Ẏꞃmð or Ieꞃmð, i. e. Whatsoever *Harmeth* or *Hurteth*: the third person singular of the Indicative of ẏꞃman, or Ieꞃman, lædere.

ALE, was in the Anglosaxon Ælð, i. e. Quod accendit, inflammat: the third person singular of the Indicative of Ælan, accendere, inflammare.

Skinner was aware of the meaning of this word, though he knew not *how* it was derived. He says of ALE—"Posset et non "absurde deduci ab A. S. Ælan, accendere, inflammare: Quia "sc. ubi generosior est (*qualis Majoribus nostris in usu fuit*) "spiritus et sanguinem copioso semper, sæpe nimio, calore "perfundit."

KNAVE (A. S. Cnaꝼa) was probably Naꝼað, i. e. Ne-haꝼað, Genaꝼað; qui nihil habet: the third person singular of Nabban, i. e. Ne-haban. So Genæꝼ, Genæꝼð, Næꝼıᵹ, Næꝼᵹa, are in the Anglosaxon, mendicus, Egens. In the same manner *Nequam* is held by the Latin etymologists to mean *Ne-quicquam*, i. e. One who hath nothing; neither goods nor good qualities. For—"*Nequam* servum, non malum, sed inutilem significat." Or, according to Festus—"Qui ne tanti quidem est, quam "quod habetur minimi."

Of the ſame ſort the Anglofaxons had likewiſe many other *abſtract* terms (as they are called) from others of their verbs: of which we have not in our modern language any trace left. Such as Gꝛyð, the third perſon ſingular of the Indicative of Gꝛetan: Duᵹuð, the third perſon ſingular of the Indicative of Duᵹan, &c.

Chaucer indeed has uſed GRYTH.

> " Chriſt ſaid: Qui gladio percutit,
> " Wyth ſwerde ſhall dye.
> " He bad his prieſtes peace and GRYTH."
>
> *Plowmans Tale.* fol. 94. pag. 1. col. 2.

And from Duᵹuð we have *Doughty* ſtill remaining in the language.

But I think I need proceed no farther in this courſe: and that I have already ſaid enough, perhaps too much, to ſhew what ſort of *operation* that is, which has been termed ABSTRACTION.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ &c.

CHAP. VI.

OF ADJECTIVES.

F.

YOU imagine then that you have thus ſet aſide the doctrine of Abſtraction.

Will it be unreaſonable to aſk you, What are theſe Adjectives and Participles by which you think you have atchieved this feat? And firſt, What is an *Adjective?* I dare not call it *Noun Adjective:* for Dr. Lowth tells us, pag. 41, "Adjectives are "very improperly called *Nouns,* for they are not the *names of* "*things.*"

And Mr. Harris (*Hermes,* book 1. chap. 10.) ſays—"Gram-"marians have been led into that ſtrange abſurdity of ranging "Adjectives with Nouns, and ſeparating them from Verbs; "though they are homogeneous with reſpect to Verbs, as both "ſorts denote *Attributes:* they are heterogeneous with reſpect "to Nouns, as never properly denoting *Subſtances.*"

You ſee, Harris and Lowth concur, that Adjectives are not the names of things; that they never properly denote ſubſtances. But they differ in their conſequent arrangement. Lowth appoints the Adjective to a ſeparate ſtation by itſelf amongſt the parts of ſpeech; and yet expels the Participle from amongſt them, though it had long figured there: whilſt Harris claſſes Verbs, Participles, and Adjectives together under one head, viz. *Attributives* *.

H.

Theſe Gentlemen differ widely from ſome of their ableſt predeceſſors. Scaliger, Wilkins, Wallis, Sanctius, Scioppius, and Voſſius, conſiderable and juſtly reſpected names, tell us far otherwiſe.

Scaliger, lib. 4. cap. 91. " Nihil differt *concretum* ab *ab-* " *ſtracto*, niſi *modo* ſignificationis, non ſignificatione."

Wilkins, Part 1. chap. 3. Sect. 8. " The true genuine ſenſe " of a *Noun Adjective* will be fixed to conſiſt in this; that it " imports this general notion, of *pertaining to*."

* Harris ſhould have called them either *Attributes* or *Attributables*. But having terminated the names of his three other claſſes (*Subſtantive, Definitive, Connective*) in *Ive*, he judged it more regular to terminate the title of this claſs alſo in *Ive*: having no notion whatever that all *common* terminations have a meaning; and probably ſuppoſing them to be (as the etymologiſts ignorantly term them) mere *protractiones vocum*: as if words were *wire-drawn*, and that it was a mere matter of Taſte in the writer, to uſe indifferently either one termination or another at his pleaſure.

Wallis,

Wallis, pag. 92. " Adjectivum refpectivum eft nihil aliud " quam *ipfa vox fubftantiva*, adjectivé pofita."

Pag. 127. " Quodlibet fubftantivum adjectivè pofitum de- " generat in adjectivum."

Pag. 129. " Ex fubftantivis fiunt Adjectiva copiæ, additâ " terminatione *y* &c."

Sanctius, ——

F.

I beg you to proceed no farther with your authorities. Can you fuppofe that Harris and Lowth were unacquainted with them: or that they had not read much more than all which you can produce upon the fubject, or probably have ever feen?

H.

I doubt it not in the leaft. But the health of the mind, as of the body, depends more upon the digeftion than the fwallow. Away then with authorities: and let us confider their reafons. They have given us but one; and that one, depending merely upon their own unfounded affertion, viz. That Adjectives are not the names of things. Let us try that.

I think you will not deny that *Gold* and *Brafs* and *Silk*, is each of them the *name of a thing*, and *denotes a fubftance*. If then I fay—A *Gold*-ring, a *Brafs*-tube, A *Silk*-ftring: Here are the *Subftantives* adjectivè pofita, yet names of things, and denoting fubftances.

If

If again I ſay—A *Golden* ring, A *Brazen* tube, A *Silken* ſtring; Do *Gold* and *Braſs* and *Silk*, ceaſe to be the names of things, and ceaſe to denote ſubſtances; becauſe, inſtead of coupling them with *ring*, *tube* and *ſtring* by a Hyphen thus -, I couple them to the ſame words by adding the termination *en* to each of them? Do not the Adjectives (which I have made ſuch by the added termination) *Golden*, *Brazen*, *Silken*, (uttered by themſelves) convey to the hearer's mind and denote the ſame things as *Gold*, *Braſs*, and *Silk?* Surely the termination *en* takes nothing away from the ſubſtantives *Gold*, *Braſs*, and *Silk*, to which it is united as a termination: and as ſurely it adds nothing to their ſignification, but this ſingle circumſtance, viz. That *Gold*, *Braſs*, and *Silk* are deſignated, by this termination *en*, to be joined to ſome other ſubſtantive. And we ſhall find hereafter that *en* and the equivalent adjective terminations *ed* and *ig* (our modern *y*) convey all three, by their own intrinſic meaning, that deſignation and nothing elſe; for they mean *Give*, *Add*, *Join*. And this ſingle added circumſtance of "*pertaining to*," is (as Wilkins truly tells us) the only difference between a ſubſtantive and an adjective; between *Gold* and *Golden*, &c.

So the Adjectives *Wooden* and *Woolen* convey preciſely the ſame ideas, are the names of the ſame things, denote the ſame ſubſtances; as the ſubſtantives *Wood* and *Wool*: and the terminating *en* only puts them in a condition to be joined to ſome other ſubſtantives; or rather, gives us notice to expect ſome other ſubſtantives to which they are to be joined. And this is the whole myſtery of ſimple Adjectives. (We ſpeak not here of compounds, *ful*, *ous*, *ly*, &c.)

An Adjective is the *name of a thing* which is directed to be joined to some other *name of a thing*. And the substantive and adjective so joined, are frequently convertible, without the smallest change of meaning: As we may say—A perverse nature, or, A natural perversity.

F.

Mr. Harris is short enough upon this subject; but you are shorter. He declares it "*no way difficult*" to understand the nature of a Participle: and "*easy*" to understand the nature of an Adjective. But to get at them you must according to him, travel to them through the Verb.

He says, (pag. 184.)—"The nature of *Verbs* being under-"stood, that of *Participles* is no way difficult. Every com-"plete *Verb* is expressive of an *Attribute*; of *Time*; and of an "*Assertion*. Now if we take away the *Assertion*, and thus "*destroy* the *Verb*, there will remain the *Attribute*, and the "*Time*, which make the essence of the *Participle*. Thus take "away the *Assertion* from the *Verb* Γραφει, *Writeth*, and there "remains the *Participle* Γραφων, *Writing*; which (without the "*Assertion*) denotes the same *Attribute*, and the same *Time*."

Again, (pag. 186.)—"The nature of *Verbs* and *Participles* "being understood, that of *Adjectives*, becomes easy. A *Verb* "implies both an *Attribute*, and *Time*, and an *Assertion*. A "*Participle* implies only an *Attribute* and *Time*. And an *Ad-*"*jective* only implies an *Attribute*."

H. Harris's

H.

Harris's method of underftanding *eafily* the nature of Participles and Adjectives, refembles very much that of the Wag who undertook to teach the fons of Crifpin how to make a fhoe and a flipper eafily in a minute. But he was more fuccefsful than Harris: for he had fomething to cut away, the Boot. Whereas Harris has abfolutely nothing to be fo ferved. For the *Verb* does not denote any *Time;* nor does it imply any *Affertion.* No fingle word can. Till one fingle thing can be found to be a couple, one fingle word cannot make an *Adfertion* or an *Ad-firmation:* for there is *joining* in that operation; and there can be no *junction* of one thing.

F.

Is not the Latin *Ibo* an affertion?

H.

Yes indeed is it, and in three letters. But thofe three letters contain three words; two verbs and a Pronoun.

All thofe *common* terminations, in any language, of which all Nouns or Verbs in that language equally partake (under the notion of *declenfion* or *conjugation*) are themfelves feparate words with diftinct meanings: which are therefore added to the different nouns or verbs, becaufe thofe additional meanings are intended to be added occafionally to all thofe nouns or verbs. Thefe terminations are all explicable, and ought all to be explained; or there will be no end of fuch fantaftical writers as this Mr. Harris, who takes fuftian for philofophy.

In

In the Greek verb I-ειναι (from the antient Εω or the modern Ειμι:) In the Latin verb *I-re;* and in the English verb *To-Hie,* or to *Hi,* (A. S. Hıȝan;) the Infinitive terminations ειναι and *re* make no more part of the Greek and Latin verbs, than the Infinitive prefix *To* makes a part of the English verb *Hie* or *Hi.* The pure and simple verbs, without any suffix or prefix, are in the Greek I (or Ει;) in the Latin I; and in the English *Hie* or *Hi.* These verbs, you see, are the same, with the same meaning, in the three languages; and differ only by our aspirate.

In the Greek βουλ-ομαι or (as antiently) βουλ-εω, or βουλω, βουλ only is the verb; and ομαι, or εω, is a common removeable suffix, with a separate meaning of its own. So in the Latin *Vol-o, Vol* is the verb; and o a common removeable suffix, with a separate meaning. And the meaning of Εω in the one, and O in the other, I take to be Εγω, *Ego:* for I perfectly concur with Dr. Gregory Sharpe and others, that the personal pronouns are contained in the Greek and Latin terminations of the three persons of their verbs. Our old English *Ich* or *Ig* (which we now pronounce I) is not far removed from *Ego.*

Where we now use *Will,* our old English verb was *Wol;* which is the pure verb without prefix or suffix.

Thus then will this Assertion *Ibo* stand in the three languages: inverting only our common order of speech,—*Ich Wol Hie* or *Hi,* to suit that of the Greek and Latin;

English	——	*Hi*	*Wol*	*Ich.*
Latin	——	I	*Vol*	O
Greek	——	I	Βουλ	εω

They who have noticed that where we employ a w, the Latin employs a v; and where the Latin employs a v, the Greek uses a β (as Δαβιδ, Βεσπεσιανος, &c.); will see at once, that *Wol*, *Vol*, *Boul*, are one and the same word. And the progress to *Ibo* is not very circuitous nor unnatural. It is *Iboul*, *Ibou*, *Ibo*. The termination *Bo* (for Βουλεω) may therefore well be applied to denote the future time of the Latin verbs; since its meaning is *I Woll* (or *Will*). So it is, *Amaboul*, *Amabou*, *Amabo*, &c *.

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* When Varchi undertook to shew that the Italian language had more *Tenses* than the Greek and Latin; Castelvetro objected that the Italian had no *Future* Tense, as the Latin had.—" Conciossiacosachè la lingua " nostra manchi d'un *Tempo* principale, cio è del futuro, nol potendo " significare con una voce simplice: ma convenendo che lo significhi con " una composta; cio è con lo 'nfinito del verbo e col presente del verbo " *Ho*:' come *Amare Ho*, *Amare Hai*, *Amare Ha*," &c.

Castelvetro accounts very properly for the Italian future Tense *Amerò*, *Amerai*, *Amerà*, (and so he might for *Sarò*, &c. i. e. *Essere*, *Ho*, &c.) But it seems to me extraordinary that he should have supposed it possible that the Latin, or any other language, could, by the simple verb alone, signify the additional circumstances of *Manner*, *Time*, &c. without additional sounds or words to signify the added circumstances: and that he should imagine that the distinguishing terminations in any language were not also added words; but that they sprouted out from the verb as from their parent stock. If it were so; how would he account for the very different fruit borne by the same plant, in the same soil, at different times? Antiently the Romans said *Audi-bo*: then *Audi-am*: now *Udir-ò*, i. e.

Audi(re) *Volo*	——	I *will* to hear.
Audi(re) *Amo*	——	I *desire* to hear.
Udir(e) *Ho*	——	I *have* to hear.

But

But let us, if you pleaſe, confine ourſelves at preſent to Mr. Harris. He ſays—"Take away the *Aſſertion* from the verb "Γραφει, *Writeth*, and there remains the *Participle* Γραφων, "*Writing*."—This is too clumſy to deſerve the name of legerdemain. Take away ει and *eth* from Γραφει and *Writeth*, and there remain only Γραφ and *Writ*: which are indeed the pure verbs: and a man muſt be perfectly blind not to ſee that they are all which remain, until Harris whips in the other terminations ων and *ing*. But let us wilfully ſhut our eyes, and paſs over this clumſy trick of his: how will he now *deſtroy* the *Participle*, as he before *deſtroyed* the *Verb*; and ſo get on to his *Adjective*? He cannot. He does not even attempt it. Nor can he ever arrive at an *Adjective* through a *Verb*.

In Γραφ and *Writ* there is neither *Aſſertion* nor *Time*. And if there had been, as Harris ſuppoſed, an *Aſſertion* implied by thoſe words; it muſt, by his own doctrine, have been implied by the terminations ει and *eth*: for by removing ει and *eth*, he ſays, he takes away the *Aſſertion* and thereby deſtroys the *Verb*.

Again, If in Γραφων and *Writing* there had been any denotation of *Time*; it muſt have been in the terminations ων and *ing*. By the taking away of which terminations, he would, if he could (by following his former proceſs) have *deſtroyed* the *Participle* and arrived at an *Adjective*, without any denotation of *Time*. But here his proceſs failed him: and he has given us no *Adjective*, by *deſtroying* the *Participles* Γραφων and *Writing*.

F.

Though there can be no *Aſſertion* without a verb; I am not, with Mr. Harris, ready to contend that there can be an *Aſſertion* by the *Verb* alone. But I have always hitherto believed, and ſtill continue to believe, that *Time* is denoted both by Verbs and Participles.

H.

If you are ſatisfied concerning the Adjective, I will willingly proceed with you to an examination of the latter point. If not, continue in your preſent belief; that we may not confound our ſubjects.

F.

You have always expreſſed a high opinion of Richard Johnſon: and, in what you condemn, Lowth has only followed his directions.

R. Johnſon ſays—" It had been better in the enumeration of " the Parts of Speech, to have made the Subſtantive and the " Adjective two diſtinct parts of ſpeech: and to have compre-" hended the Participle under the Adjective. For the Sub-" ſtantive and the Adjective are two very different parts of " ſpeech." And again,—" The queſtion is, whether the Ad-" jective be a *Noun*, or *Name of a thing*; that is, whether it be " *equally* ſo with the Subſtantive. Now I ſuppoſe nobody will " ſay the Adjective is *equally*, or *as much* the *Name of a thing*, as " the Subſtantive. The Subſtantive repreſents *All* that is eſſen-

" tial

" tial to the nature of the thing: as *Homo*, or *Man*, represents " *Animal rationale*, or A rational living creature. But *Bonus*, " *Good*, represents only an *accidental quality*; which, though " morally necessary is not naturally so, but merely *accidental*. " So that though a *Man* may be called *Good*: and therefore " *Good*, in some sense, may be said to be his *name*; yet it is not " *equally* or *as much* his name, as *Man*. This last representing " all that is *essential* to his nature; the other only what is " *accidental*."

Ben. Johnson, whom you likewise esteem, followed the opinion of Frischlinus; that the distinction between substantive and adjective arises from the latter's being common to three genders.—" For a substantive is a Noun of one only gender, or " (at the most) of two. And an Adjective is a Noun of three " genders, being always infinite."

And some Grammarians have said that an Adjective only *connotes*, and means nothing by itself.

" Nel modo che l'*Accidente* s'appoggia alla *Sustanza*, l'*Aggiuntivo* s'appoggia al *Sustantivo*."—" E come l'*Accidente* non " puo star senza la *Sustanza*, cosi (gli *Aggiuntivi*) non possono " star nell' orazione senza un *Sustantivo*: e standovi, non vi " starebbon a proposito; perchè non significherebbon *Niente*."

Buonmattei.

H.

The opinion of Frischlinus is sufficiently confuted by Vossius.

fius *. And, notwithſtanding R. Johnſon's confident aſſertion that nobody would ſay ſo, I maintain that the *Adjective* is *equally* and *altogether as much* the *Name of a Thing*, as the *Noun ſubſtantive*. And ſo ſay I of ALL words whatever. For that is not a *word* which is not the *name* of a thing. Every word, being a ſound *ſignificant*, muſt be a *ſign*; and, if a *ſign*, the *Name*, of a *Thing*. But a *Noun ſubſtantive* is the *Name* of a thing—and *nothing more*. And indeed ſo ſays Voſſius—"Nec rectiùs Subſtantivum definitur—Quod *aliquid per ſe ſignificat*.—Nam omnis vox *ex inſtituto ſignificans*, aliquid ſignificat *per ſe*."

De Analog. lib. 1. cap. 6.

I mean not to withdraw any portion of the reſpect which I have always declared for R. Johnſon, B. Johnſon, or Buonmattei. But it does not follow that I ſhould be compelled *jurare in verba* upon every thing they have advanced. They were Grammarians, not Philoſophers. Were I to compoſe in Latin, I certainly ſhould not venture to uſe an uncommon ſupine or a compared participial, without firſt conſulting R. Johnſon: but for the philoſophy of language I cannot conſider him as an authority. How ſtrangely does he here impoſe upon himſelf with his example of *Good Man*: concluding, becauſe *Good* does not ſignify the *ſame thing* which *Man* ſignifies, that therefore *Good* ſignifies nothing, i. e. is not the *name* of any thing. So, if he had reverſed his inſtance and choſen this—*Human Goodneſs*:—He muſt, by the ſame kind of

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* De Analogia. lib. 1. cap. 6.

reaſoning,

reaſoning, have concluded that *Goodneſs* was, but that *Human* was not the *Name* of a thing. Still more abſurd will this appear, if, inſtead of *Human*, we employ Wallis's Adjective and ſay—*Man's Goodneſs*: for then (if Wallis is right in regard to the genitive) this reaſoning will prove that—*Man's*—is not the name of a thing.

But, to return to R. Johnſon's inſtance of *Good Man.*

"The ſubſtantive *Man* (he ſays) repreſents all that is eſſential to the nature of the thing; but the adjective *Good* repreſents only an *Accidental* quality." Which, when well conſidered, amounts to no more than this: That the ſubſtantive *Man* repreſents all that is ſignified by the term *Man*; but that the adjective *Good* does not repreſent any idea that is ſignified by the term *Man*. And this is very true. But whoever will reflect a moment, will ſee that each of theſe words, both *Good* and *Man*, repreſents equally all that is eſſential to the nature of the thing of which *Good* and *Man* is reſpectively the ſign. *Good* indeed does not repreſent (i. e. is not the ſign of) any idea ſignified by the term *Man*, nor was it intended: any more than the term *Man* repreſents (i. e. is the ſign of) any idea ſignified by the term *Good*. But *Good* repreſents all the ideas ſignified by the term *Goodneſs*. And all the difference between a ſubſtantive (as *Goodneſs*) and its correſponding adjective (*Good*) is; that, by ſome ſmall difference of termination, we are enabled when we employ the ſign of an idea, to communicate at the ſame time to the hearer, that ſuch ſign is then meant to be added to another ſign in ſuch a manner as that the two ſigns together may anſwer the purpoſe of one complex term. This con-

contrivance is merely an Abbreviation in the *ſorts of words* to ſupply the want of an Abbreviation in *Terms*. For Inſtance—A *Holy Man*. Here is a difference of termination in one ſign —*Holineſs*—to ſhew us that it is to be joined to another ſign—*Man:* and that theſe two together are to ſerve the purpoſe of one complex term. In this laſt inſtance, our language enables us to exchange them both for one complex term, (which we cannot do with *Good Man*) and, inſtead of a *Holy Man*, to ſay a *Saint*.

In ſome caſes our language is ſo deficient as not to enable us to uſe either of theſe methods, when we want to expreſs a certain collection of ideas together; and we then have recourſe ſometimes to Prepoſitions, and ſometimes to another expedient: If we ſpeak, we do it by joining the terms cloſe in pronunciation: if we write, we do it by uſing a mark of junction, thus -. Which mark is not a word nor a letter, becauſe it is not the ſign of a ſound; but is itſelf, what a word ſhould be, the immediate ſign of an idea; with this difference, that it is conveyed to the eye only, not to the ear. Thus *Sea-weed, Ivory-wand, Shell-fiſh, River-god, Weather-board, Hail-ſtorm, Country-houſe, Family-quarrel*, &c.

For theſe collections of ideas our language does not furniſh us either with a complex term, or with any change of termination to *Sea, Ivory, Shell, River, Weather, Hail, Country, Family*, &c. by which to communicate to the hearer our intention of joining thoſe terms to ſome other term.

That

That an Adjective therefore cannot (as the Grammarians exprefs it) "*ftand by itfelf*, but muft be joined to fome other "noun;" does not proceed from any difference in the nature of the *idea* or of the *thing* of which the Adjective is the fign: but from hence, that having added to the fign of an idea that change of termination which, by agreement or common acceptance, fignifies that it is to be joined to fome other fign, the hearer or reader expects that other fign which the adjective termination announces. For the adjective termination of the fign fufficiently informs him, that the fign, when thus *adjectived*, is not to be ufed by itfelf or to ftand alone; but is to be joined to fome other term *.

Yet we very well know by the Adjective alone, as well as by the fubftantive alone, of what idea or collection of ideas the term mentioned (whether Adjective or Subftantive) is the fign:

* Though moft languages are contented to give a diftinguifhing termination only to the *added* fign; In the Perfian language the fign which is to *receive* the addition of another fign to it, has a diftinguifhing termination to inform the reader when it is to *receive* an addition. So that in the Perfian language there are Subftantives which cannot *ftand alone*, but muft be joined to fome other word in the fame fentence. But I hope it is not neceffary to travel fo far as to Perfia, to convince our grammarians of the impropriety of making its inability to ftand alone in a fentence, the diftinguifhing mark of an Adjective; if they will be pleafed only to recollect, that no *Subftantive*, in any of its oblique cafes, can ftand alone any more than the Adjective. And this latter circumftance might perhaps incline Wallis to call our Genitive, an Adjective: for *Man's* cannot ftand alone, any more than *Human*.

though we do not know, till it is mentioned, to what other ſign the *Adjective* ſign is to be added.

It is therefore well called *Noun adjective*: for it is the *Name of a thing*, which may coaleſce with another *Name of a thing*.

But if indeed it were true that Adjectives were not the names of things; there could be no *Attribution* by Adjectives: for you cannot *attribute Nothing*. How much more comprehenſive would any term be by the attribution to it of *Nothing*? Adjectives therefore, as well as Subſtantives, muſt equally denote Subſtances: and Subſtance is *attributed* to Subſtance by the *adjective* contrivance of language.

F.

Not ſo. You forget the diſtinction which Scaliger makes between *Subſtance* and *Eſſence*.

"*Subſtantiæ* appellatione abuſi ſunt pro *Eſſentia*: ſicuti
"Græci nomine ὀυσίας, in prædicamento. Namque ὀυσία etiam
"convenit rebus extra prædicamenta, ut Deo. At *Subſtantia*
"neque extra prædicamenta, neque in omnibus; ſed in iis
"tantum quæ ſubſtant *Accidentibus*."

It is not therefore neceſſary that Adjectives ſhould denote Subſtances, or elſe that there would be nothing attributed by their means.

H.

Well, I care not whether you call it *Subſtance* or *Eſſence* or *Accident*, that is *attributed*. Something muſt be attributed,

 and

and therefore denoted by every Adjective. And *Essence*, *Substance* and *Accident*, are all likewise denoted by Substantives— by *grammatical* substantives at least. For, pray, what is Scaliger's own consequence from the words you have quoted?— That *Whiteness* is not a *Substantive*, but *Nomen essentiale*. By which reasoning, you see, the far greater part of *grammatical* substantives are at once discarded, and become *Accidentalia*, or philosophical Adjectives. But that is not all the mischief: for the same kind of reasoning will likewise make a great number of the most common *grammatical* Adjectives become philosophical Sustantives, as denoting *Substances*. For both *Substances* and *Essences* (if you chuse to have those terms, those *ignes fatuos*) are equally and indifferently denoted sometimes by *grammatical* substantives and sometimes by *grammatical* adjectives.

And this difficulty has at all times puzzled all the grammarians who have attempted to account for the parts of speech by the single difference of the *Things* or *Ideas* of which the different sorts of words were supposed to be the signs. And though every one who has made the attempt, has found it miscarry in his hands; still each has pursued the beaten track, and employed his time and pains to establish a Criterion which, in the conclusion, each has uniformly abandoned. And they all come at last to such paltry jargon as this of the authors of the Encyclopedie—" Ce sont des Noms substantifs *par Imitation*." They must equally be obliged to acknowledge that *substantial* Adjectives are also des Noms adjectifs *par imitation*. Thus Essential terms are *grammatical* substantives only by imitation: and Substantial terms are *grammatical* adjectives only by imita-

 tion:

tion: and unfortunately this does not happen only now and then, like an exception to a general rule; but this perplexing *imitation* is ſo univerſally practiſed, that there is not any *Accident* whatever which has not a *grammatical* ſubſtantive for its ſign, when it is not attributed: nor is there any *Subſtance* whatever which may not have a *grammatical* Adjective for its ſign, when there is occaſion to attribute it. They are therefore forced to give up at laſt every philoſophical difference between the parts of ſpeech, which they had at firſt laid down as the cauſe of the diſtinction; and are obliged to allow that the ſame words (without any alteration in their meaning) are ſometimes of one part of ſpeech and ſometimes of another.—" Ces mots " ſont pris tantôt *adjectivement*, tantôt *ſubſtantivement*. Cela " depend de leur ſervice. *Qualifient-ils?* Ils ſont Adjectifs. " Deſignent-ils des Individus? Ils ſont donc Subſtantifs."

Cela depend de leur ſervice!—Does it ſo? In the name of Common ſenſe then and Common patience, why have you troubled us with a heap of ſtuff upon which it does not depend? But however neither is this altogether true. Cela ne depend pas de leur ſervice. The ſame word is not ſometimes an Adjective and ſometimes a Subſtantive. But it is true that ſome languages have ſuch defects, that, for want of an adjective diſtinction to ſome of their terms, they are forced to attribute the term itſelf without any adherent intimation of its attribution. Which defect (viz. the want of an *adjective* termination) was, I ſuppoſe, originally the caſe with all terms in the rude ſtate of all languages: and this defect ſtill continues moſt in the moſt imperfect and unimproved languages. The want of an *adjective* termination to the ſigns of ideas, is more eaſily borne

borne in languages where the *added* ſign is cloſely joined to the ſign which it is intended to accompany. But, without an *adjective* termination, all tranſpoſition would be excluded: and therefore the tranſpoſed languages are never ſo deficient in this reſpect, as the others. In Engliſh, inſtead of *adjectiving* our own ſubſtantives, we have borrowed, in immenſe numbers, *adjectived* ſigns from other languages; without borrowing the *unadjectived* ſigns of thoſe ſame ideas: becauſe our authors frequently found they had occaſion for the former, but not for the latter. And, not underſtanding the nature of language, or the nature of the very benefit they were receiving; they did not, as they might and ſhould have done, improve their own language by the ſame contrivance within itſelf; but borrowed from other languages abbreviations ready made to their hands.

Thus they have incorporated into the Engliſh,

For the Subſtantives,		The foreign Adjectives.
Child	- -	Infant, Infantine.
Boy	- -	Puerile.
Man	- -	Virile, Human, Maſculine, Male.
Woman	- -	Female, Feminine, Effeminate.
Mind	- -	Mental, Magnanimous, Puſillanimous, Unanimous.
Birth	- -	Natal, Native.
Life	- -	Vital, Vivacious, Vivid, Amphibious.
Body	- -	Corporal, Corporeal.
Fleſh	- -	Carnal, Carnivorous.
Blood	- -	Sanguine, Sanguinary.
Skin	- -	Cutaneous.

Heart

Heart	- -	Cordial, Cardiac.
Marrow	- -	Medullary.
Womb	- -	Uterine.
Bowels	- -	Viſceral.
Navel	- -	Umbilical.
Lungs	- -	Pulmonary.
Side	- -	Lateral, Collateral.
Head	- -	Capital, Chief, Cephalic.
Elbow	- -	Cubital.
Noſe	- -	Naſal.
Hair	- -	Capillary.
Eye	- -	Ocular.
Sight	- -	Viſual, Perſpicuous, Conſpicuous, Optic.
Smell	- -	Olfactory.
Eyebrow	-	Supercilious.
Tear	- -	Lachrymal.
Ear	- -	Auricular.
Hearing	- -	Auditory.
Mouth	- -	Oral.
Speech	- -	Loquacious, Garrulous, Eloquent.
Tooth	- -	Dental.
Lip	- -	Labial.
Throat	- -	Guttural, Jugular.
Spittle	- -	Salival.
Breaſt	- -	Pectoral.
Boſom	- -	Gremial, Sinuous.
Shoulder	- -	Humeral.
Hand	- -	Manual, Dexterous, Siniſter, Siniſtrous.
Taſte	- -	Inſipid.
Word	- -	Verbal, Verboſe.

Thought -	- Penſive.
Finger -	- Digital.
Groin -	- Inguinal.
Thigh -	- Femoral.
Leg -	- Crural, Iſoſceles.
Foot -	- Pedal.
Death -	- Mortal.
Carcaſs -	- Cadaverous.
Father -	- Paternal.
Mother -	- Maternal.
Brother -	- Fraternal.
Huſband -	- Marital.
Wife -	- Uxorious.
Whore -	- Meretricious.
Guardian	- Tutelar, Tutelary.
Rival -	- Emulous.
Foe -	- Hoſtile, Inimical.
King -	- Regal, Royal.
Folk -	- Vulgar.
Shepherd	- Paſtoral.
Prieſt -	- Sacerdotal, Preſbyterian.
Being -	- Eſſential.
Thing -	- Real.
Kind -	- General, Generic, Congenial.
Dog -	- Canine.
Cat -	- Feline.
Calf -	- Vituline.
Cow -	- Vaccine.
Lion -	- Leonine.
Eagle -	- Aquiline.

Horſe	- -	Equeſtrian.
Whale	- -	Cetaceous.
Worm	- -	Vermicular.
World	- -	Mundane.
Earth	- -	Terreſtrial.
Sea	- -	Marine, Maritime.
Water	- -	Aqueous, Aquatic.
Ice	- - -	Glacial.
Fire	- -	Igneous.
Wood	- -	Sylvan, Savage.
Heaven	- -	Celeſtial.
Iſland	- -	Inſular.
Shore	- -	Littoral.
Room	- -	Local.
Boundary	-	Conterminous.
Light	- -	Lucid, Luminous.
Ground	- -	Humble.
Way	- -	Devious, Obvious, Impervious, Trivial.
Sun	- -	Solar.
Moon	- -	Lunar, Sublunary.
Star	- -	Aſtral, Sideral, Stellar.
Year	- -	Annual, Perennial, Biennial, Anniverſary.
Time	- -	Temporal, Temporary, Chronical.
Day	- -	Diurnal, Hodiernal, Meridian, Ephemeral.
Sunday	- -	Dominical.
Holiday	- -	Feſtive, Feſtival.
Night	- -	Nocturnal, Equinoctial.
Week	- -	Hebdomadal.
Winter	- -	Brumal.
Spring	- -	Vernal.

Summer

Summer -	- Eftival.
Beginning	- Initial.
End -	- Final, Infinite.
Houfe -	- Domeftic.
Kitchen -	- Culinary.
Field -	- Agreftic, Agrarian.
Wall -	- Mural.
Hinge -	- Cardinal.
Country -	- Rural, Ruftic.
Town -	- Oppidan.
Grape -	- Uveous.
Glafs -	- Vitreous.
Seed -	- Seminal.
Root -	- Radical.
Money -	- Pecuniary.
Egg -	- Oval.
Milk -	- Lacteal.
Meal -	- Farinaceous.
Shell -	- Teftaceous.
Ring -	- Annular.
Ship -	- Naval, Nautical.
Pitch -	- Bituminous.
Mixture -	- Mifcellaneous, Promifcuous.
Flock -	- Gregarious, Egregious.
Health -	- Salutary, Salubrious, Infane.
Difeafe -	- Morbid.
Hatred -	- Odious.
Love -	- Amorous, Amatory.
Fear -	- Timorous, Timid.
Treachery	- Infidious.

Belief	- -	Credulous.
Will	- -	Voluntary, Spontaneous.
Sorrow	- -	Trift.
Grief	- -	Dolorous.
Pride	- -	Superb, Haughty, Faftuous.
Flattery	- -	Adulatory.
Faith	- -	Fiducial.
Luft	- -	Libidinous.
Difgrace	- -	Ignominious.
Sleep	- -	Soporiferous.
Reafon	- -	Rational.
Revenge	- -	Vindictive.
Strength	- -	Robuft.
Age	- -	Primæval.
Want	- -	Indigent.
Blame	- -	Culpable.
Plenty	- -	Copious.
Sweat	- -	Sudorific.
Hurt	- -	Noxious.
Advice	- -	Monitory.
Law	- -	Legal, Loyal.
Threat	- -	Minatory.
Danger	- -	Perilous.
Theft	- -	Furtive.
Thanks	- -	Gratuitous.
Help	- -	Auxiliary.
Gain	- -	Lucrative.
Hire	- -	Mercenary, Stipendiary.
Burthen	- -	Onerous.
Tax	- -	Fifcal.

Step

Step	- -	Gradual.
Leap	- -	Defultory.
Treaty	- -	Federal.
Trifle	- -	Nugatory.
Noife	- -	Obftreperous.
Rule	- -	Regular.
Point	- -	Punctual.
Sale	- -	Venal.
Wound	- -	Vulnerary.
Marriage	- -	Conjugal, Nuptial, Connubial.
War	- -	Martial, Military.
Weft	- -	Occidental.
Eaft	- -	Oriental.
Alone	- -	Sole, Solitary.
Two	- -	Second.
Veffel	- -	Vafcular.
Church	- -	Ecclefiaftical.
Parifh	- -	Parochial.
People	- -	Popular, Populous, Public, Epidemical, Endemial.
Alms	- -	Eleemofynary *.
&c.		&c.

The

* With the Chriftian religion were very early introduced to our anceftors the Greek words, *Church*, *Parifh*, *People*, *Alms*: which they corrupted and ufed as fubftantives, a long time before they wanted them in an *adjectived* ftate. When the latter time arrived, they were incapable of *adjectiving* thefe words themfelves, and were therefore forced to feek them in the original language. Hence the Adjectives are not fo corrupt

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The adoption of such words as these, was indeed a benefit and an improvement of our language; which however would have been much better and more properly obtained by *adjectiving* our own words. For, as the matter now stands, when a poor foreigner has learned all the names of things in the English tongue, he must go to other languages for a multitude of the *adjectived* names of the *same things*. And even an unlearned native can never understand the meaning of one quarter of that which is called his native tongue.

F.

You have not all this while taken any notice of the account given of the *Adjective* by Messrs. de Port Royal. And I wonder at it the more; because I know they have always been especial favourites of yours.

H.

They likewise make *Substance* and *Accident* the foundation of the difference between *Substantive* and *Adjective*: and that, I think, I have already sufficiently confuted.

F.

True. But they acknowledge that this distinction is not observed in languages at present. They only affirm that it was

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as the Substantives. And hence the strange appearance of *Eleemosynary*, a word of eight syllables, as the Adjective of the monosyllable *Alms*; which itself became such by successive corruptions of Ελεημοσυνη, long before its Adjective was required: having successively exhibited itself as *Almosine*, *Almosie*, *Almose*, *Almes*, and finally *Alms*: whilst in the French language it appeared as *Almosine*, *Almosne*, *Aumosne*, *Aumône*.

originally the cause of the difference *. But they say, that, after this had been done by the first Framers of language, Men did not *stop* there, but proceeded farther; and signified both *Substance* and *Accident* indifferently (as we see all languages now do) either by Substantives or Adjectives; sometimes by the one and sometimes by the other.

II.

If this distinction between Substance and Accident does not cause the difference between our Substantives and Adjectives, why is it now proposed to us as such?

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* " Les objets de nos pensées sont ou les choses, ce qu'on appelle " ordinairement *Substance*; ou la maniere des choses ce qu'on appelle " *Accident*. Et il y a cette difference entre les choses ou les *Substances*; " et la maniere des choses ou des *Accidents*; que les *Substances* sub- " sistent par elles-mêmes, au lieu que les *Accidents* ne sont que par les " Substances. C'est ce qui a fait la principale difference entre les mots " qui signifient les objets des pensées. Car ceux qui signifient les *Sub-* " *stances* ont eté appellés *Noms Substantifs*; et ceux qui signifient les " *Accidents*, en marquant le sujet auquel ces accidents conviennent, " *Noms Adjectifs*. Voilà la *premiere Origine* des noms Substantifs et " Adjectifs. Mais on n' en est pas *demeuré* là: et il se trouve qu' on ne " s' est pas tant arrêté à la signification, qu' à la maniere de signifier. " Car, parceque la *Substance* est ce qui subsiste par soi-même, on a " appellé Noms *Substantifs* tous ceux qui subsistent par eux-mêmes dans " le discours: encore même qu' ils signifient des *Accidents*. Et au con- " traire, on a appellé *Adjectifs* ceux-mêmes qui signifient des *Substances*, " lorsque par leur maniere de signifier ils doivent etre joints à d' autres " noms dans le discours."

F. Aye,

F.

Aye, But this was *originally* the cauſe.

H.

Was it indeed? Pray, When? Where? In the remains of what rude language is any trace of this to be found? I aſſert hardily, in none. I maintain that it was not originally, or at any time, the cauſe of the difference between Subſtantive and Adjective in any language. But they ſay, men did not *ſtop* there; but *proceeded* farther. *Proceeded!* To do what? Why, to do directly the contrary. Can this be called *Proceeding?* What a wretched abuſe of words is this; and what groſs ſhifting; in order to appear to give a ſolution of what they did not underſtand. However, by this proceeding, you ſee we muſt abandon totally their firſt Criterion. For it now turns out, that Adjectives are indifferently the ſigns both of Subſtances and Accidents: and Subſtantives are indifferently the ſigns both of Accidents and Subſtances. So that we are now juſt where we were, without any Criterion at all: for the progreſs has deſtroyed the Criterion. The original cauſe of the diſtinction and the progreſs of it, operate together like the ſigns *plus* and *minus*, leaving nothing to our quotient of knowledge.

However let that paſs. It is only ſo much time thrown away in appearing learned. Come, Let us now, if you pleaſe, have ſome Criterion which they will ſtand by. What now do they lay down as the real difference between an Adjective and a Subſtantive?

F.

The real remaining difference, according to them, is, that a Subſtantive has but *one* ſignification *: it is the ſign of that which it ſignifies, i. e. that which you underſtand by it; and no more. But an *Adjective* has *two ſignifications*: It is not only the ſign of that which you underſtand by it, and which they call its *diſtinct* ſignification; but it is alſo the ſign of ſomething which you do not, and never can underſtand by it alone: and this laſt they call its *confuſed* ſignification.

H.

Confuſed! You underſtand them, I ſuppoſe, to mean, like Mr. Harris, an *obſcure* ſignification.

F.

Yes, an *obſcure* ſignification. But you muſt remember that, though this ſignification is *confuſed*, it is the moſt *direct* †. And that the *diſtinct* ſignification is the moſt *indirect*.

So-

* "Ce qui fait qu'un Nom ne peut ſubſiſter par ſoi-même, eſt, quand "outre ſa ſignification *diſtincte*, il en a encore une *confuſe*; qu'on peut "appeller *Connotation*. Cette connotation fait l'*Adjectif*."

† "Il ne faut pas conclure que les Adjectifs ſignifient plus *directement* "la forme que le ſujet; comme ſi la ſignification la plus *diſtincte* etoit "auſſi la plus *directe*. Car, au contraire, il eſt certain qu'ils ſignifient "le ſujet *directement*, et comme parlent les grammairiens, *In Recto*, "quoique plus *confuſement*: et qu'ils ne ſignifient la forme qu'*indi-*"*rectement*, et comme ils parlent encore, *In Obliquo*, quoique plus "*diſtincte-*

II.

So then it appears at laſt, that the diſtinguiſhing Criterion of an *Adjective* is this *obſcure* ſignification: for a clear, *diſtinct* ſignification the *Adjective* has in common with the *Subſtantive.* —"*Blanc* ſignifie la *Blancheur* d'une maniere auſſi *diſtincte* que "le mot même de Blancheur."—

Now is it neceſſary here, in order to ſhew the abſurdity of this account, to repeat again that an *obſcure* (i. e. an unknown ſignification) is not any ſignification? Beſides, there is a groſs miſtake made between an *adjected* and an *adjective* word: that is, between a word *laid cloſe* to another word, and a word which *may lye cloſe* to another word. Let me aſk you, How is it with any Adjective taken by itſelf? Till it is joined to ſome other word, can you poſſibly diſcover what you call its *confuſed* meaning? *Blanc* has its diſtinct meaning when mentioned by itſelf; and it is then an *Adjective.* But what you call its *confuſed* meaning can never appear till it is *adjected*: and is then ſhewn *only and altogether* by the word to which it is *adjected.* For, if it were otherwiſe, it would follow, that the ſame word *White* muſt be, at the ſame time, the ſign of *Horſe* and *Houſe* and *Man*, and every thing elſe to which the Adjective *White* may at any time be added. And, what is ſtill more,

"*diſtinctement.* Ainſi, *Blanc,* candidus, ſignifie *directement* ce qui a de "la *Blancheur,* habens candorem; mais d'une maniere fort *confuſe* ne "marquant en particulier aucune des choſes qui peuvent avoir de la "blancheur. Et il ne ſignifie qu'*indirectement* la blancheur; mais "d'une maniere auſſi *diſtincte* que le mot même de *Blancheur,* candor."

the

the Subſtantives themſelves would at once be ſtripped of their rank and definition, of being the ſigns of ideas; and would become the mere lights to make viſible the *confuſed* and obſcure ſignification of the Adjectives.

But ſurely I need ſay no more concerning the *Adjective*: or take up your time with combating its ſignification *in recto* and *in obliquo*.

As little notice do the dull *Modificatives* of Buffier * deſerve; or the gay *Lacqueys* of the pleaſant Abbé Girard: who, after providing

* " Ils ſont dits *Noms Adjectifs*, quand les objets ſont conſiderés " comme revêtus de quelques qualités; parce qu'ils ajoutent une qualité " à l'objet. Mais, *au fond*, l'objet n'eſt bien deſigné que par les *Noms* " Subſtantifs, qui *par cet endroit*, ſont proprement les ſeuls *Noms*. *Au* " *fond*, les *Adjectifs* ſont de vrais *Modificatifs* des noms: mais nous les " regardons ici *comme* des noms, en tant qu'ils repreſennent moins une " qualité ou circonſtance de l'objet, que l'objet même en tant que " revêtu de cette qualité ou circonſtance.

" C'eſt une ſorte de ſubtilité que nous indiquons pour prevenir celles " qu'on pouroit nous objecter. N'omettons pas une reflexion importante: " ſavoir, qu'un *Nom Adjectif* devient ſouvent *Subſtantif*. En effet ſa " nature étant d'exprimer la qualité d'un objet, ſi cette qualité eſt le " ſujet même dont on parle, alors ſelon notre principe generale ce ſera " un *Nom Subſtantif*.

" On demande, ſi le nom de *Roi* eſt *Subſtantif* ou Adjectif? Il eſt " l'un et l'autre ſelon l'emploi qu'on en fait.

" Au reſte, tous les noms qui, d'eux-mêmes ſont Adjectifs, ne ſont " pas *cenſez* tels dans l'uſage commun de la grammaire; qui depend en " ce point comme en une infinité d'autres, d'un *uſage arbitraire*. Car

" elle

providing his *Subſtantive* with *Running Footmen* to announce his approach (in the *Article*) could do no leſs for a word of ſuch importance than furniſh him, when occaſion offered, with a numerous train in livery, to ſupport the eclat of his appearance*.

If, in what I have ſaid of the *Adjective*, I have expreſſed myſelf clearly and ſatisfactorily; you will eaſily obſerve that *Adjectives*, though convenient abbreviations, are not *neceſſary* to language: and are therefore not ranked by me amongſt the *Parts of Speech*. And perhaps you will perceive in the miſapprehenſion of this uſeful and ſimple contrivance of language, one of the foundations of thoſe heaps of falſe philoſophy and

" elle n'appelle ordinairement *Adjectifs*, que ceux qui ſans changer, ou " ſans *preſque* changer d'inflexions et de terminaiſon, ſe joignent indif- " feremment à des noms ſubſtantifs de divers genres; c'eſt à dire à des " noms qui reçoivent avant eux la particule *Le*, ou la particule *La*, &c.

" Au contraire les mots *Roi*, *Magiſtrat*, &c. ne ſont jamais *cenſez* " Adjectifs dans l'uſage de la grammaire: quoiqu'ils le ſoient en effet " tres ſouvent."

* " Les Adjectifs ne ſont deſtinés qu'à un *ſervice ſubalterne*, conſiſtant " à qualifier les denominations. Ils ſont du *cortege* des Subſtantifs, en " *portent les Livrées*, et ſervent à leurs decorations. Voilà pourquoi " on leur a donné le nom d'Adjectifs, qu'annonce un perſonnage *de la* " *ſuite* d'un autre. Cependant quoique placés dès leur origine dans " l'etat de dependance et de *ſoumiſſion*, ils ne laiſſent pas que d'etre par " leurs couleurs et par leur magnificence une des plus brillantes parties " de la parole, un champ fertile pour la poeſie, une reſſource delicate " pour les grands orateurs, et le point capital des mediocres."

obſcure (becauſe miſtaken) metaphyſic, with which we have been bewildered. You will ſoon know what to do with all the technical impertinence about *Qualities*, *Accidents*, *Subſtances*, *Subſtrata*, *Eſſence*, the *adjunct Natures* of things, &c. &c. And will, I doubt not, chearfully proceed with me, in ſome future converſation, to "a very different ſort of Logick and Critick "than what we have been hitherto acquainted with." Of which, a knowledge of the nature of language and of the meaning of words, is a neceſſary forerunner.

F.

That muſt be ſeen hereafter. But, if this be the caſe with Adjectives, whence ariſe the different ſorts of terminations to different Adjectives; when one ſort of termination would have anſwered the purpoſe of attribution? Why have we Adjectives ending in *ly*, *ous*, *ful*, *ſome*, *les*, *iſh*, *&c*? For you have taught me that terminations are not capriciouſly or fortuitouſly employed; though you will not allow them to be often the original and mere productions of art.

H.

Adjectives with ſuch terminations are, in truth, all *compound* words: the termination being originally a word added to thoſe other words, of which it now ſeems merely the termination; though it ſtill retains its original and diſtinct ſignification. Theſe terminations will afford ſufficient matter for entertainment to etymologiſts, which is not neceſſary for our preſent inveſtigation. They are now more numerous in our language than they were formerly: becauſe our authors have not been contented only to ſupply our defects by borrowing Adjectives

 which

which we wanted in our language: but they have likewife borrowed and incorporated many *adjective terminations* which we did not want, being before in poffeffion of correfpondent terminations of our own, which anfwered the fame purpofe with thofe which they have unneceffarily adopted. So that we have now in fome words a choice of different terminations by which to exprefs one and the fame idea: Such as, *Bountiful* and *Bounteous*, *Beautiful* and *Beauteous*, *Joyful* and *Joyous*; &c. Which choice is indeed of advantage to the variety and harmony of the language, but is unphilofophical and unneceffary.

F.

In the courfe of our converfation, befides noticing the defect of our own antient language, from a paucity of Adjectives; you have been pleafed (I know not on what foundation) to fuppofe that the want of an adjective termination was originally the cafe with all terms in the rude ftate of all languages. But this is only your fuppofition in order to fupport your own theory. Does there, from all antiquity, remain a fingle inftance, or even the mention or fufpicion of an inftance, of any language altogether without *Adjectives*?

H.

Though nothing of the kind fhould remain, it will not in the leaft affect my explanation nor weaken my reafoning.

F.

But, if there were fuch an inftance; or even any traditional mention made of fuch a circumftance; it would very much

ftrengthen

ſtrengthen your argument in my opinion, and more readily induce my aſſent.

H.

I ſuppoſe you are not ſo obſtinately attached to Antiquity, but that a modern inſtance would anſwer the purpoſe as well.

F.

Any inſtance of the fact from ſufficient authority.

H.

Then I believe I can ſuit you.—Doctor Jonathan Edwards, D.D. Paſtor of a church in New-haven, in "Obſervations on "the language of the MUHHEKANEEW Indians, communicated "to the Connecticut Society of Arts and Sciences: publiſhed "at the requeſt of the ſociety, and printed by Joſiah Meigs. "1788."

Gives us the following account.

"When I was but ſix years of age, my father removed with "his family to Stockbridge, which at that time was inhabited "by Indians almoſt ſolely. The Indians being the neareſt "neighbours, I conſtantly aſſociated with them; their boys "were my daily ſchool-mates and play-fellows. Out of my "father's houſe, I ſeldom heard any language ſpoken beſide "the Indian. By theſe means I acquired the knowledge of "that language, and a great facility in ſpeaking it: it became "more familiar to me than my mother-tongue. I knew the "names of ſome things in Indian, which I did not know in

"Engliſh:

“ English: even all my thoughts ran in Indian; and though “ the true pronunciation of the language is extremely difficult “ to all but themselves, they acknowledged that I had ac-“ quired it perfectly; which, as they said, never had been “ acquired before by any Anglo-American.”

After this account of himself, he proceeds,

“ The language which is now the subject of Observation, is “ that of the *Muhhekaneew*, or Stockbridge Indians. They, as “ well as the tribe at New London, are by the Anglo-Ameri-“ cans called *Mohegans*. This language is spoken by all the “ Indians throughout New England. Every tribe, as that of “ Stockbridge, of Farmington, of New London, &c. has a dif-“ ferent dialect; but the language is radically the same. Mr. “ Elliot's translation of the Bible is in a particular dialect of “ this language. This language appears to be much more ex-“ tensive than any other language in North America. The “ languages of the Delawares in Pensylvania; of the Penob-“ scots, bordering on Nova Scotia; of the Indians of St. “ Francis, in Canada; of the Shawanese, on the Ohio; and “ of the Chippewaus, at the westward of Lake Huron; are all “ radically the same with the *Mohegan*. The same is said con-“ cerning the languages of the Ottowans, Nanticooks, Mun-“ sees, Menomonees, Messisaugas, Saukies, Ottagaumies, “ Killistinoes, Nipegons, Algonkins, Winnebagoes, &c. That “ the languages of the several tribes in New England, of the “ Delawares, and of Mr. Elliot's Bible, are radically the same “ with the *Mohegan*, I assert from my own knowledge.”

Having

Having thus given an account of himſelf, and of his knowledge of the language; of the extenſiveneſs of this language; and of a tranſlation of a Bible into this language; he proceeds (in page 10) to inform us, that

"The *Mohegans* have no *Adjectives* in all their language.
"Although it may at firſt ſeem not only ſingular and curious,
"but impoſſible, that a language ſhould exiſt without *Adjec-*
"*tives*, yet it is an indubitable fact."

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. VII.

OF PARTICIPLES.

F.

LET us proceed, if you pleafe, to the PARTICIPLE: which, you know, is fo named becaufe—" partem capit a Nomine, " partem a Verbo."—" Ortum a Verbo, fays Scaliger, traxit " fecum tempora et fignificationem, adjunxitque generi et " cafibus."—" Ut igitur Mulus, fays Voffius, afini et equæ, " unde generatur, participat indolem; ita hujus claffis omnia, " et nominis et verbi participant naturam: unde, et meritò, " *Participia* nominantur."

I have a ftrong curiofity to know how you will difpofe of this *Mule*, (this *tertium quid*,) in Englifh; where the Participle has neither *Cafes* nor *Gender*; and which (if I underftood you rightly fome time fince) you have ftripped alfo of *Time*. We certainly cannot fay that it is, in Englifh,—" Pars orationis " cum tempore et *Cafu*:" or,—" Vox variabilis per *Cafus*, fig- " nificans rem cum tempore." Indeed fince, by your account, it takes nothing from the Verb, any more than from the Noun; its prefent name ought to be relinquifhed by us: for at

9 all

all events it cannot be a PARTICIPLE in Engliſh. This however will not much trouble you: for, though Scaliger declares the PARTICIPLE to exiſt in language "neceſſitate quadam ac "vi naturæ;" you, by denying it a place amongſt the Parts of Speech, have decided that it is not a *neceſſary* word, and perhaps imagine we may do as well without it.

H.

I fear you have miſtaken me. I did not mean to deny the adſignification of *Time* to ALL the Participles; though I continue to withhold it from that which is called the *Participle Preſent*.

F.

All the Participles! Why, we have but *Two* in our language —The Preſent and the Paſt.

H.

We had formerly but two. But ſo great is the convenience and importance of this uſeful *Abbreviation*; that our authors have borrowed from other languages and incorporated with our own, *Four* other Participles of equal value. We are obliged to our old tranſlators for theſe new Participles. I wiſh they had underſtood what they were doing at the time: and had been taught by their wants, the nature of the advantages which the learned languages had over ours. They would then perhaps have adopted the *contrivance* itſelf into our own language: inſtead of contenting themſelves with taking individually the terms which they found they could not tranſlate. But they proceeded in the ſame manner with theſe new Parti-

 ciples,

ciples, as with the new Adjectives I before mentioned to you: they did not *abbreviate* their own language in imitation of the others; but took from other languages their *abbreviations* ready made. And thus again the foreigner, after having learned all our English verbs, must again have recourse to other languages in order to understand the meaning of many of our Participles.

I cannot however much blame my countrymen for the method they pursued: because the very nations who enjoyed these advantages over us, were not themselves aware of the nature of what they possessed: at least so it appears by all the accounts which they have left us of the nature of Speech; and by their distribution and definitions of the parts of which it is composed: and their posterity (the modern Greeks and the Italians) have been punished for the ignorance or carelessness of their ancestors, by the loss of great part of these advantages: which I suppose they would not have lost, had they known what they were.

As for the term PARTICIPLE, I should very willingly get rid of it: for it never was the proper denomination of this sort of word. And this improper title, I believe, led the way to its faulty definition: and both together have caused the obstinate and still unsettled disputes concerning it; and have prevented the improvement of language, in this particular, generally through the world.

The elder Stoics called this word—"*Modum Verbi casualem.*" And, in my opinion, they called it well: except only that, instead of *Casualem*, they should have said *Adjectivum*: for the

circumſtance of its having *Caſes* was only a conſequence of its *Adjection*. But this ſmall error of theirs cannot be wondered at in them, who, judging from their own tranſpoſed language, had no notion of a *Noun*, much leſs of an *Adjective* of any kind, without *Caſes*.

I deſire therefore, inſtead of PARTICIPLE, to be permitted to call this word generally a *Verb adjective*. And I call it by this new name; becauſe I think it will make more eaſily intelligible what I conceive to be its office and nature.

This kind of word, of which we now ſpeak, is a very uſeful *Abbreviation*: for we have the ſame occaſion to *adjective* the VERB as we have to *adjective* the NOUN. And, by means of a diſtinguiſhing termination, not only the ſimple *Verb* itſelf, but every *Mood*, and every *Tenſe* of the verb, may be made *adjective*, as well as the *Noun*. And accordingly ſome languages have *adjectived* more, and ſome languages have *adjectived* fewer of theſe *Moods* and *Tenſes*.

And here I muſt obſerve that the *Moods* and *Tenſes* themſelves are merely *Abbreviations*: I mean that they are nothing more than the circumſtances of *Manner* and *Time*, added to the *Verb* in ſome languages by diſtinguiſhing terminations.

When it is conſidered that our language has made but ſmall progreſs, compared either with the Greek or with the Latin (or ſome other languages) even in this *Modal* and *Temporal* abbreviation; (for we are forced to perform the greateſt part of it by what are called *Auxiliaries*, i. e. ſeparate words ſignifying

 the

the added circumſtances;) when this is conſidered; it will not be wondered at, that the Engliſh, of itſelf, could not proceed to the next *abbreviating* ſtep, viz. of *adjectiving* thoſe firſt *Abbreviations* of *Mood* and *Tenſe*, which our language had not: and that it has therefore been obliged to borrow many of the advantages of this kind which it now enjoys, either *mediately* or immediately from thoſe two firſt-mentioned languages. And when it is conſidered, that the nature of theſe advantages was never well underſtood, or at leaſt not delivered down to us, even by thoſe who enjoyed them; it will rather be matter of wonder that we have adopted into our language ſo many, than that we have not taken all.

This ſort of word is therefore by no means the ſame with a *Noun adjective* (as Sanctius, Perizonius and others after them have aſſerted.) But it is a *Verb adjective*. And yet what Perizonius ſays, is true—"Certè omnia quæ de Nomine adjectivo "affirmantur, habet Participium." This is true. The Participle has all that the Noun adjective has: and for the ſame reaſon, viz. for the purpoſe of *Adjection*. But it has likewiſe ſomething *more* than the *Noun adjective* has: becauſe the *Verb* has ſomething more than the *Noun*. And that *ſomething more*, is not (as Perizonius proceeds to aſſert) only the adſignification of *Time*. For every *Verb* has a ſignification of its own, diſtinct from *Manner* and *Time*. And language has as much occaſion to *adjective* the diſtinct ſignification of the *Verb*, and to *adjective* alſo the Mood, as it has to *adjective* the *Time*. And it has therefore accordingly *adjectived* all three—the diſtinct ſignification of the ſimple *Verb*; and the *Verb* with its *Moods*; and the *Verb* with its *Tenſes*. I ſhall at preſent notice only *Six* of

t theſe

these *Verb adjectives* which we now employ in English: viz. The simple Verb itself Adjective; two Adjective Tenses; and three Adjective Moods.

Bear patiently with my new terms. I use them only by compulsion. I am chiefly anxious that my opinion may be clearly understood; and that my errors (if they are such) may plainly appear without any obscurity or ambiguity of expression: by which means even my errors may be useful.

We had formerly in English only the simple *Verb Adjective*: and the *Past Tense Adjective*. In addition to these two, we have now the convenience of four others. Which I must call,

The *Potential Mood Active, Adjective*;
The *Potential Mood Passive, Adjective*;
The *Official Mood Passive, Adjective*;
And The *Future Tense Active, Adjective*.

Still have patience with me; and, I trust, I shall finally make myself clearly understood.

And first for our simple *Verb Adjective*. It was formerly known in our language by the termination *-and*. It is now known by the termination *-ing*.

As the *Noun Adjective* always signifies ALL that the *unadjectived Noun* signifies, and no more (except the circumstance of *adjection*:) so must the *Verb Adjective* signify ALL that the *unadjectived Verb* signifies, and no more (except the circumstance of *adjection*.) But it has been usual to suppose that with the

the *Indicative Mood* (as it is called) is conjoined alſo the ſignification of the *Preſent Time*, and therefore to call it the *Indicative Mood, Preſent Tenſe*. And if it were ſo, then indeed the word we are now conſidering, beſides the ſignification of the *Verb*, muſt likewiſe adſignify ſome *Manner* and the *Preſent Time*: for it would then be the *Preſent Tenſe Adjective*, as well as the *Indicative Mood Adjective*. But I deny it to be either. I deny that the *Preſent Time* (or any *Time*) or any *Manner*, is ſignified by that which is called (improperly) the *Indicative Mood Preſent Tenſe*. And therefore its proper name is merely the *Verb——Indicative*, if you pleaſe: i. e. *Indicative* merely of being a *Verb*.

And in this opinion (viz. that there is no adſignification of *Manner* or *Time* in that which is called the *Indicative Mood:* and no adſignification of *Time* in that which is called the *Preſent Participle*) I am neither new nor ſingular: for Sanctius both aſſerted and proved it by numerous inſtances in the Latin. Such as,

"Et *abſui proficiſcens* in Græciam." *Cic.*

"Sed poſtquam amans *acceſſit* pretium *pollicens*." *Terent.*

"Ultro ad eam *venies indicans* te amare." *Terent.*

"Tum apri inter ſe *dimicant indurantes* attritu arborum coſtas." *Plin.*

"Turnum *fugientem* hæc terra *videbit*." *Virg.*

In the ſame manner we ſay,

"The

"The ſun *riſes* every day in the year."

"Juſtice *is* at all times Mercy."

"Truth *is* always one and the ſame from the beginning of "the world to the end of it."

Neither *Time* nor *Manner* is ſignified by the *Indicative* in theſe ſentences.

Again,—"The *riſing* ſun always gladdens the earth."

"Do juſtice, juſtice *being* at all times, Mercy."

"My argument *is* of no age nor country, truth *being* always "the ſame, from the beginning of the world to the end of it."

In *riſing* and *being* (though called *Preſent Participles*) there is evidently here no adſignification of *Time*.

Scaliger ſaw plainly the ſame. He ſays—"*Modus* non fuit "neceſſarius: unus enim tantum exigitur ob veritatem, *Indi-* "*cativus*. Cæteri autem *ob commoditatem* potius."

And even Perizonius and others who maintain a contrary opinion, are compelled to acknowledge, that—"*Indicativus* "adhibetur ad indicandam *ſimpliciter rem ipſam*."

"Horum autem participiorum magis *promiſcuus* aliquando "eſt uſus; tum quia nomina ſunt, et ſæpe adhibentur *ſine ullo*

"*temporis*

" *temporis respectu aut designatione*; quando scil. ejus distinctio
" *non requiritur*."

" Hæc ipsa autem res, *h. e.* adsignificatio temporis, ne quis
" præcipuam putet, sæpissime reperitur *neglecta*, immo *plane*
" *extincta*."

" Animadvertendum est, uno in commate sæpe diversa notari
" tempora, atque adeo *Præsens verè Participium* posse accedere
" omnibus omnino periodis, in quibus etiam de *præterita* et
" *futura* re agitur. QUIA"—(Having by compulsion admitted the fact, now come the shallow and shuffling pretences) " QUIA
" in præterita illa re, quum gesta est, *Præsens Fuit:* et in
" futura, item *Præsens Erit*."

" Recurrendum denique ad illud etiam,—*Præsens* haberi
" pro *extremo præteriti* temporis puncto, et *primo Futuri*."

" *Advenientes* dicuntur, non illi tantum qui in itinere sunt,
" sed et qui jam *pervenerunt* in locum ad quem tendebant, et
" *speciem advenientis* adhuc retinent."

Præsens—quia præsens *Fuit*, et præsens *Erit!*

Præsens—extremum præteriti punctum, et primum futuri!

Advenientes—qui pervenerunt!

These shabby evasions are themselves sufficient argument against those who use them. A common termination (i. e. a coalesced word) like every other word, must always convey the same

ſame diſtinct meaning; and can only then be properly uſed, quando Diſtinctio requiritur. What ſort of word would that be, which, (uſed too with propriety) ſometimes had a meaning, and ſometimes had not a meaning, and ſometimes a different meaning?

Thus ſtands the whole matter. *Caſe*, *Gender*, *Number*, are no parts of the NOUN. But as theſe ſame circumſtances frequently accompany the Noun, theſe circumſtances are ſignified by other words expreſſive of theſe circumſtances: and in ſome languages theſe words, by their perpetual uſe have coaleſced with the Noun; their ſeparate ſignification has been loſt ſight of (except in their proper application;) and theſe words have been conſidered as mere artificial terminations of the NOUN.

So, *Mood*, *Tenſe*, *Number*, *Perſon*, are no parts of the VERB. But theſe ſame circumſtances frequently accompanying the Verb, are then ſignified by other words expreſſive of theſe circumſtances: and again, in ſome languages, theſe latter words, by their perpetual recurrence, have coaleſced with the Verb; their ſeparate ſignification has been loſt ſight of (except in their proper application;) and theſe words have been conſidered as mere artificial terminations of the VERB.

The proper application of theſe coaleſced words, or terminations, to *Nouns*, has been called *Declenſion:* and to *Verbs*, has been called *Conjugation*. And perhaps this arrangement and theſe denominations may have greatly contributed to withdraw us from a proper conſideration of this matter: for we are all very apt to reſt ſatisfied with a name, and to inquire no farther.

And thus have I given you my opinion concerning what is called the *Preſent Participle*. Which I think improperly ſo called; becauſe I take it to be merely the ſimple Verb ***adjectived***, without any adſignification of *Manner* or *Time*.

H.

Now then let us proceed to the *Paſt Participle*, which you chuſe to call the *Paſt Tenſe Adjective*.

H.

As far as relates to what is called the *Indicative Mood*, and conſequently to its *Adjective*, the *Participle Preſent*; you have ſeen that, ſo far, Sanctius and I have travelled in perfect accord together. But here again I muſt get out at Hounſlow. I cannot proceed with him to the excluſion of the other *Moods* and *Tenſes*: for, in Latin, they have diſtinct terminations, and in Engliſh, termination and auxiliaries, ſignifying the circumſtances of *Manner* and *Time*. Nor, conſequently, can I conſent to exclude the other *Participles*, which are indeed merely thoſe *Moods* and *Tenſes*, *adjectived*; and do truly therefore adſignify *Manner* and *Time*. The *Manner* being *adjectived* as well as the *Time* (i. e. the *Mood* as well as the *Tenſe*;) and both for the ſame reaſon, and with the ſame convenience and advantage. In our own language theſe *Manners* and *Times* are uſually (but not always) ſignified by words diſtinct from the *Verb*, which we call *auxiliaries*. In ſome other languages they are ſignified alſo by words, different indeed from the *Verb*, but which have coaleſced with the *Verb*, and are now conſidered merely as terminations; equally *auxiliary* however with our *uncoaleſcing* words, and uſed for the ſame purpoſe.

I hold then that we may and do *adjective* the ſimple *Verb* without adſignification of *Manner* or *Time*: that we may and do *adjective* the *Verb* in conjunction with an expreſſed *Time*: and that we may and do *adjective* the *Verb* in conjunction with an expreſſed *Manner*. I hold that all theſe are greatly and equally convenient for the *abbreviating* of ſpeech: and that the language which has more of theſe conveniencies does ſo far forth excel the language which has fewer.

The *Paſt Participle*, or the *Paſt Tenſe Adjective*, our language has long enjoyed: and it is obtained (as we alſo *adjective* the *Noun*) by adding *En* or *Ed* to the *Paſt Tenſe* of the verb. The Latin makes an *Adjective* of the *Paſt Tenſe* (as it alſo makes an *Adjective* of the *Noun*) merely by adding its Article ος. η. ον. to the third perſon of the *Paſt Tenſe*.

Amavit, Amavitus, Amavtus, Amatus.
Docuit, Docuitus, Docitus, Doctus.
Legit, Legitus, Legtus, Lectus.
Audivit, Audivitus, Audivtus, Auditus.

And that this *Paſt Participle* is merely the *Paſt Tenſe Adjective*; that it has merely the ſame meaning as the *Paſt Tenſe*, and no other; is moſt evident in Engliſh: becauſe, in the ſame manner as we often *throw* one *Noun ſubſtantive* to another *Noun ſubſtantive*, without any change of termination to ſhew that it is ſo intended to be *thrown*; we are likewiſe accuſtomed to uſe the *Paſt Tenſe* itſelf without any change of termination, inſtead of this *Paſt Participle*: and the *Paſt Tenſe* ſo uſed, anſwers the purpoſe equally with the *Participle*, and conveys the ſame meaning.

Dr. Lowth, who was much better acquainted with Greek and Latin than with English, and had a perfectly elegant Greek and Latin taste, finds great fault with this our English custom; calls it *confusion*, *absurdity*, and a *very gross corruption*; pronounces it *altogether barbarous*, and *wholly inexcusable*; and complains that it—"is too much authorized by the example "of some of our best writers." He then gives instances of this inexcusable barbarism, from Shakespear, Milton, Dryden, Clarendon, Atterbury, Prior, Swift, Addison, Misson, Bolingbroke, Pope, and Gay. And if he had been pleased to go farther back than Shakespear, he might also have given instances of the same from *every* writer in the English tongue. It is the idiom of the language. He is therefore undoubtedly in an error, when he says that—"This abuse has been long "growing upon us, and is continually making further in-"croachments." For, on the contrary, the custom has greatly decreased: and as the Greek and Latin languages have become more familiar to Englishmen, and more general; our language has continually proceeded more and more to bend and incline to the rules and customs of those languages. And we have greatly benefited by those languages; and have improved our own language, by borrowing from them a more *abbreviated* and compact method of speech. And had our early or later authors known the nature of the benefits we were receiving; we might have benefited much more extensively.

However we shall be much to blame, if, with Dr. Lowth, we miss the advantage which our less cultivated language affords us by its defects; for by those very defects it will assist us much to discover the nature of human speech, by a compa-

rison of our own language with more cultivated languages. And this it does eminently in the present inſtances of the *Paſt Participle* and the *Noun adjective*. For, ſince we can and do uſe our *Noun* itſelf *unaltered*, and our *Paſt Tenſe* itſelf *unaltered*, for the ſame purpoſe and with the ſame meaning, as the Greek and Latin uſe their *Adjective* and their *Participle*; it is manifeſt that their *Adjective* and *Participle* are merely their *Noun* and *Paſt Tenſe*, *Adjectived*.

ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, &c.

CHAP. VIII.

THE SAME SUBJECT CONTINUED.

F.

WELL. Now for your four *Abbreviations:* which, you ſay, we have adopted from thoſe other languages.

H.

That which I call the *Potential Paſſive Adjective* is that which our antient writers firſt adopted; and which we have ſince taken in the greateſt abundance: not led to it by any reaſoning, or by any knowledge of the nature of the words; but by their great practical convenience and uſefulneſs. I mean ſuch words as the following, whoſe common termination has one common meaning.

Admiſſible	Audible	Incredible
Affable	Cognizable	Culpable
Ineffable	Incombuſtible	Deſpicable
Inacceſſible	Incompatible	Indiviſible
Amiable	Contemptible	Indubitable
Arable	Incorrigible	Eligible
		Inexplicable

Inexplicable	Invincible	Soluble
Infallible	Irrefragable	Tangible
Feafible	Irremiffible	Tenable
Inflexible	Irafcible	Intolerable
Formidable	Laudable	Tractable
Fufible	Legible	Vendible
Heritable	Liable	Vifible
Impregnable	Malleable	Vulnerable,
Indefatigable	Incommenfurable	&c.
Indefeifible	Immutable	
Indelible	Noble	As well as the contracted
Inamiffible	Palpable	
Inevitable	Penetrable	
Immifcible	Imperceptible	Miffile
Inimitable	Impracticable	Docile
Inexorable	Implacable	Ductile
Inexpugnable	Plaufible	Projectile
Infatiable	Pliable	Frail
Infcrutable	Portable	Facile,
Intelligible	Poffible	&c.
Interminable	Probable	
Inveftigable	Senfible	

Thefe words, and fuch as thefe, our early authors could not poffibly tranflate into Englifh, but by a periphrafis. They therefore took the words themfelves as they found them: and the fame practice, for the fame reafon, being followed by their fucceffors; the frequent repetition of thefe words has at length naturalized them in our language. But they who firft intro-

duced

duced these words, thought it necessary to explain them to their readers: and accordingly we find in your manuscript New Testament, which (whoever was the Translator) I suppose to have been written about the reign of Edward the third *; in that manuscript we find an explanation accompanying the words of this sort which are used in it. And this circumstance sufficiently informs us, that the adoption was at that time but newly introduced.

"I do thankingis to God up on the *unenarrable*, or, *that may* "*not be told*, gifte of hym."

2 *Corinthies.* cap. 9.

"Thanks be unto God for his *unspeakable* gift."

Modern Version. Verse 15.

"Whom whanne ye han not seyn ye louen, in to whom also "now ye not seynge bileuen, forsoth ye bileuynge shulen "haue ioye with outeforth in gladnesse *unenarrable*, *that may* "*not be teld out.*"

1 *Petir.* cap. 1.

"Whom having not seen, ye love; in whom, though now ye "see him not, yet believing, ye rejoice with joy *unspeakable.*"

Modern. Verse 8.

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* I suppose it to be about this date; amongst other reasons, because it retains the Anglosaxon *Theta*, the ambiguous ʒ, and the ı without a point over it. But I am not sufficiently conversant with manuscripts to say when the use of these characters ceased.

"From

"From hennesforth brithren, Whateuer thingis ben ſothe, " whateuer thingis chaiſt, whateuer thingis iuſt, whateuer " thingis holi, whateuer thingis *amyable*, or, *able to be louyd*."

Philippenſis. cap. 4.

"Finally, brethren, whatſoever things are true, whatſoever " things are honeſt, whatſoever things are juſt, whatſoever " things are pure, whatſoever things are *lovely*."

Modern. Verſe 8.

"The whiche is not maid up the lawe of fleſhly maunde- " ment: but up vertu of lyf *inſolible*, or, *that may not be* " *undon*."

Ebrewis. cap. 7.

"Who is made not after the law of a carnal commandment, " but after the power of an *endleſs* life."

Modern. Verſe 16.

"Forſothe wiſdom that is fro aboue, firſt ſotheli it is chaſt, " aftirwarde peſible, mylde, *ſwadibile*, that is, *eſi for to trete* " *and to be tretid*."

James. cap. 3.

"But the wiſdom that is from above, is firſt pure, then " peaceable, gentle, and *eaſy to be intreated*."

Modern. Verſe 17.

Gower, in his *Conf. Amant.* (written, as he informs, in the ſixteenth year of Richard the ſecond) has taken very little advantage of this then newly introduced abbreviation. He uſes

 only

only six of these words, viz. *Credible*, *Excusable*, *Impossible*, *Incurable*, *Invisible*, *Noble*; and one, made by himself, I believe, in imitation, *Chaceable*.

> " She toke hir all to venerie,
> " In foreste and in wildernesse,
> " For there was all hir besinesse
> " By daie, and eke by nightes tide,
> " With arowes brode under the side,
> " And bow in honde, of whiche she slough
> " And toke all that hir lyst enough
> " Of beastes whiche ben CHACEABLE."
>
> *Gower*. lib. 5. fol. 90. pag. 2. col. 1.

Chaucer uses many more of these words than Gower did; but in nothing like such quantities as have been since employed in our language.

F.

I understand you then to say that the words in our language with the termination BLE, are merely the *Potential Passive Adjective*: and that we have adopted this termination from the Latin, for the purpose of abbreviation. But the Latin Grammarians had no such notion of this termination. They have assigned no separate office, nor station, nor title, to this kind of word. They have not ranked it even amongst their participles. They call these words merely *Verbalia in Bilis*: which title barely informs us, that they have indeed something or other to do with the verbs; but what that something is, they have not told us. Indeed they are so uncertain concerning the relation which these words bear to the verb; that

that moſt of the grammarians, Voſſius, Perizonius, Goclenius, and others, tell us, that theſe *Verbalia in Bilis* ſignify ſometimes *paſſively* and ſometimes *actively*. And I am ſure we uſe great numbers of words with this termination in Engliſh, which do not appear to ſignify either actively or paſſively.

Voſſius ſays—" Hujuſmodi verbalia *ſæpius* exponuntur *paſſivè*, " interdum et *activè*."

Perizonius—" Porro ſunt et alia *unius formæ* vocabula, *duplicem* tamen, tum activam, tum paſſivam habentia *ſignificationem*; veluti Adjectiva in *Bilis* exeuntia. De quorum paſſiva ſignificatione *nullum eſt dubium*. De activa, hæc *exempli* " loco habe, &c."

And I think I could, without much trouble, furniſh you with a larger catalogue of words in *Ble*, uſed in Engliſh, without a paſſive ſignification; than you have furniſhed of thoſe with a paſſive ſignification.

What ſay you to ſuch as theſe?

Abominable	Comfortable	Durable
Accordable	Concordable	Entendable
Agreable	Conducible	Favourable
Amicable	Convenable	Forcible
Available	Culpable	Honourable
Capable	Cuſtomable	Inclinable
Charitable	Delectable	Miſerable
Colourable	Diſcordable	Pleaſurable

Profitable

Profitable	Rifible	Veritable
Proportionable	Semblable	&c.
Reafonable	Vengeable	

And the French have a multitude befides, fuch as *fecourable* &c. which we have not adopted from them.

H.

All this is very true. But what fays Scaliger of thefe *Verbals in Bilis?*—"Recentiores audacter nimis jam *actus* fignifi-"cationem attribuere, idque frivolis fane argumentis. Auxere "errorem pertinaciâ. Poeticâ licentiâ dictum eft *Penetrabile*, "*active*."

De caufis. lib. 4. cap. 98.

Scaliger fpeaks of their *frivolous* arguments; but I have never yet feen any attempt at any argument whatever on the fubject. They bring fome examples indeed of an active ufe of fome words in *Bilis*. From good authors they are very few indeed: From Virgil one word: two from Terence; one from Livy; one from Tacitus; one from Quintus Curtius; one from Valerius Maximus: they produce abundance from Plautus, who ufed fuch words as *voluptabilis*, *ignorabilis*, &c. And after the Latin language became corrupted; in its decay, we meet with heaps of them. It is in the terminations chiefly that languages become corrupted: and I fuppofe the corruption arifes from not having fettled or well underftood the meaning and purpofe of thofe terminations.

Had the Latin Grammarians been contented with the old Stoic definition of *Modus verbi casualis*, these *verbals* might very well have been ranked with their *participles*; but when they defined the participle to be a word *significans cum tempore*, these verbals were necessarily excluded: and to retain the participle *present*, as they called it, they were compelled obstinately, against all reason and evidence, to maintain that there was a signification of *Time*, both in the Indicative and in its Adjective the present participle; although there was no termination or word added to the Indicative of the verb, by which any *Time* could be signified. With equal reason might they contend, that the same word with the termination, *Bilis*, was properly used to signify indifferently two almost opposite ideas; viz. *To Feel*, or, *To be Felt*; *To Beat*, or, *To be Beaten*: which would be just as rational, as that the same word should be purposely employed in speech, to signify equally the horse which is ridden, and the man who rides him. Words may undoubtedly, at some times and by some persons, be so abused: and too frequently they are so abused. And when any word or termination becomes *generally* so abused, it becomes useless; and in fact ceases to be a word: for that is not a word, whose signification is unknown. A few of these corruptions may be borne in a language, and the context of the sentence may assist the hearer to comprehend the speaker's meaning; but when the bulk of these terminations in a language becomes generally so corrupted; that language is soon broken up and lost: and, to supply the place of these corrupted words or terminations, men are forced to have recourse again to other words or terminations which may convey distinct meanings to the hearer.

Scaliger,

Scaliger, diſtinguiſhing properly between *Ilis* (he ſhould have ſaid *Bilis*: for the B is important to this termination) and *Ivus*, inſtances a ſimilar diſtinction and convenience in the Greek language, viz. αισθητον and αισθητικον. And this inſtance ought to make an Engliſhman bluſh for his countrymen; whoſe ignorance commonly employs the correſponding word to αισθητον, SENSIBLE, in three different meanings; although (thanks to our old tranſlators) we have now in our language, three diſtinct terminations for the purpoſe of diſtinction: We have *Senſeful*;—*Senſitive*;—*Senſible*;—*Senſevole*;—*Senſitivo*;—*Senſibile*;—Full of Senſe;—which can feel;—which may be felt. Yet it is not very uncommon to hear perſons talk of—" A *Senſible* man, who is very *Senſible* of the cold, and of any " *Senſible* change in the weather *."——

I wiſh this were a ſolitary inſtance in our language; but this abuſe, like the corrupt influence of the crown, (in the language of parliament twenty years ago) has increaſed, is increaſing, and ought to be diminiſhed. Much of this abuſe in our ſpeech we owe to the French: whom however it would be

* " If acts of parliament were after the old faſhion penned by ſuch " only as perfectly knew what the Common Law was before the making " of any act of parliament concerning that matter, as alſo how far forth " former ſtatutes had provided remedy for former miſchiefs and defects " diſcovered by experience; then ſhould very few queſtions in law ariſe, " and the learned ſhould not ſo often and ſo much perplex their heads to " make atonement and peace, by conſtruction of law, between INSENSIBLE and diſagreeing words, ſentences and proviſoes, as they now " do." *Coke.* 2 Rep. Pref.

ungrateful

ungrateful in us to reproach with it; becaufe I believe we owe likewife to thefe fame French, all the benefit of all thefe abbreviations which we have borrowed: for though it is true that they proceed originally from the Latin; yet we have them mediately through the Italian and the French. And we ought to be contented, as the French alfo ought with their revolution, to take the good and the bad together. Efpecially if, as in both cafes, the good preponderates beyond all comparifon over the bad: And more efpecially ftill, if we may retain the benefit, and avoid the future mifchief.

The words in *Ble* which you have oppofed to me, we have taken from the French, who took them corruptly from the Italian. And it happened in this manner. Our Anglofaxon *Full*, which with the Germans is *Vol*, became the Italian *Vole*: and there was fomething in the found of *Vole* fo pleafing to an Italian ear; that many of their authors (led by their ears and not by their underftanding, without any occafion for it, deciding on its propriety by the found and not by the fignification) added it as a Termination to many of their words; not only where the fignification fuited, but often where it did not: and, amongft others, Cardinal Bembo in particular is much and juftly ridiculed, for his very injudicious and wholefale application of this termination *.

Hence

* "A fin de ne rien laiffer en arriere, tant qu' il me fera poffible, je "leur repondray a ce en quoy ils femblent avoir quelque couleur de "pretendre leur langue avoir de la *gentilleffe* que la noftre n' ha point. "Ils difent donc qu' ils ont quelques terminaifons de Noms fort *plai-* "*fantes*

Hence the Italian words,

Abominevole	Colpevole	Memorevole
Accordevole	Coſtumevole	Piacevole
Aggradevole	Dilettevole	Profittevole
Amichevole	Diſcordevole	Proporzionevole
Capevole	Durevole	Ragionevole
Caritatevole	Inchinevole	Ridevole
Colorevole	Intendevole	Sembievole
Conducevole	Favorevole	Valevole
Confortevole	Forzevole	Vendichevole
Concordevole	Onorevole	Veritevole
Convenevole	Miſerevole	Soccorevole. &c.

" *ſantes* et *gentiles*, deſquelles nous ſommes deſtituez. Et la principale " de celles qu' ils mettent en avant, c' eſt des mots qui finiſſent en *Ole*: " comme *Piacevole*, *Favorevole*. Ie confeſſe que ceſte terminaiſon eſt " *belle*: mais je di qu' une choſe belle perd ſa grace quand on en abuſe. " Or qu' ainſi ſoit que quelqueſuns en abuſent, il appert par la contro-" verſe qui eſt entre eux touchant le mot *Capevole*, et quelques autres. " Car tous reçoivent bien *Favorevole*, *Piacevole*, *Amorevole*, *Laudevole*, " *Honorevole*, *Biaſmevole*, *Solazzevole*, et pluſieurs ſemblables: mais " quant a *Capevole*, et quelques autres, ils ne ſont pas reçeus de tous. " Car aucuns diſent qu' en ce mot *Capevole* on abuſe de ceſte terminaiſon " *Ole*, et qu' il faut dire *Capace*. Or quant a *Capevole* je ſçay bien que " leur Bembo en uſe au premier livre du traittée intitulé *Le Proſe*. " Mais on peut dire qu' il ne s' en faut pas fier a luy: pource qu' il " uſoit tant des mots ayans ceſte terminaiſon qu' il s' en rendoit ridicule.

" Or eſt il certain que comme Bembo uſoit trop de ces mots, de ſorte " qu' il rendoit leur beauté ennuyeuſe, et luy faiſoit perdre ſa grace; " quelques autres auſſi ont faict, et aucuns encore aujourdhuy ſont le " meſme." *Henry Eſtiene*, *De la precellence*, &c. pag. 54.

Which

Which the French by a moſt ſlovenly pronunciation, not diſtinguiſhing between *Bile* and *Vole*, have transformed into—— Abominable, Agreable, Amicable, Capable, Charitable, Confortable, Convenable, Coupable, Delectable, Durable, Favourable, Forcible, Honourable, Miſerable, Memorable, Profitable, Proportionable, Raiſonable, Riſible, Semblable, Valable, Vengeable, Veritable, Secourable, &c.

In this manner our own word *Full*, (paſſing through the German, the Italian, and the French,) comes back to us again under the corrupt ſhape of *Ble*: and in that ſhape to the great annoyance of its original owners: for it tends to confound thoſe terminations, whoſe diſtinct application and employment are ſo important to the different and diſtinct purpoſes of ſpeech.

Beſides theſe corruptions of *Vole*, we have many other corrupt terminations in *Ble*, which are blemiſhes in the language; and which I am perſuaded would not have happened to it, had the *Verbals in Bilis*, their nature, their proper uſe, and their great advantage been previouſly underſtood. *Duplum*, *Triplum*, *Humile*, *Tabula*, *Fabula*, *Rabula*, *Syllaba*, *Parabola*, *Biblium*, *Quidlibet*, *Veſtibulum*, *Ambulare*, *Diſſimulare*, *Scribillare*, *Tremulare*, &c. &c. *Tuimelen*, *Grommelen*, *Kruimelen*, *Rommelen*, *Fommelen*, *Mompelen*, *Kabel*, *Bobbel*, *Stoppel*, &c. &c. would never have been corrupted by us to—*Double*, *Treble*, *Humble*, *Table*, *Fable*, *Rabble*, *Syllable*, *Parable*, *Bible*, *Quibble*, *Veſtible*, *Amble*, *Diſſemble*, *Scribble*, *Tremble*, &c. *Tumble*, *Grumble*, *Crumble*, *Rumble*, *Fumble*, *Mumble*, *Cable*, *Bubble*, *Stubble*, &c. &c. But, as B. Johnſon did well write the word *Syllabe*, and not *Syllable*; ſo we ſhould have taken care to give to all the other words,

terminations which would not have interfered with this impor-tant abbreviation. We ſhould never have ſeen ſuch monſters in our language, as Shapeable, Sizeable, *Companionable*, *Perſon-able*, *Chanceable*, *Accuſtomable*, *Merciable*, *Behoveable*, &c. which diſgrace the writings of ſome otherwiſe very excellent authors.

F.

Do you then propoſe to reform theſe abuſes?

H.

Reform! God forbid. I tremble at the very name of Reform. The Scotch and the Engliſh lawyer in conjunction, and with both the Indies in their patronage, point to the *Ecce Homo* with a ſneer; and inſultingly bid us—" Behold the " fate of a Reformer!"

No. With our eyes open to the condition of them all, you know that your friend Boſville and I have entered into a ſtrict engagement to belong for ever to the eſtabliſhed government, to the eſtabliſhed church, and to the eſtabliſhed language of our country: becauſe they are eſtabliſhed. Eſtabliſh what you pleaſe: Do but eſtabliſh; and, whilſt that eſtabliſhment ſhall laſt, we ſhall be perfectly convinced of its propriety.

No. I ſhall venture no farther than to explain the nature and convenience of theſe abbreviations. And I venture ſo far, only becauſe our religious and devout have not yet paſſed an act to reſtrain me individually to the Liturgy (as a ſort of *half-ſacrament*) and to forbid my meddling with any words out of it.

F.

However fearful and backward you may be, or pretend to be, upon the occafion, I do not think a flow reform either dangerous or difficult or unlikely in this particular. Your principle is fimple and inconteftable:—One word or one termination fhould be ufed with one fignification and for one purpofe *.

By the importation of *Ble* or *Able* into the language, we have gained a manifeft advantage. Indeed this termination, becaufe eminently ufeful, has become fo familiar even to the moft illiterate of our countrymen; that, by the force of analogy alone, they frequently apply it (and with perfect propriety too, as to its fignification) to words originally Englifh. A cuftom however which, though ufeful, is not hitherto approved

* "Unum vero imprimis obfervandum eft: propterea quod fignificatorum multitudo uni eidemque voci attributa fæpius eft, aut fcribentium autoritate, aut prodentium curiofo judicio; principem omnium fignificatum indagari oportere cenfeo; ad quem tanquam ad tefferam, fignaque cæteras reducere legiones: fed propofitis femper cauffis, fine quibus tam ftulte credimus, quam arroganter profitemur. Fuerunt autem doctiffimi, multarumque literarum viri, qui propterea quod nimis multa variis obfervationibus comperta fciviffent, multa item fignificatorum monftra uni eidemque voci defignarunt. Quorum opera tantum abeft ut commoda fit, ut maxime etiam libri adverfetur infcriptioni. Nam fpeciofo titulo de fermonis proprietate edidiffent; nihil minus quam quod profitebantur, effecere: unius nanque vocis una tantum fit fignificatio propria ac princeps: cæteræ aut communes, aut accefforiæ, aut etiam fpuriæ."

Scaliger, de cauffis. Lib. 13. cap. 192, 193.

 by

would be received with much difficulty in the place of *Chanceable, Changeable, Valuable,* &c. Indeed, generally ſpeaking, wherever the Italians have applied *Vole* with propriety to their words, we may commonly exchange *Ble* for *Ful.* I know not indeed what to do with many of thoſe words we have received from them, where the Italians themſelves applied *Vole* improperly. For *Amichevole,* however, (Amicable) we might ſay *Friendly:* for *Sociable* and *Reaſonable; Social, Rational:* for *Solvable* and *Colourable; Solvent* and *Apparent.* But I fear there are between twenty and thirty of them, which the united efforts of all our beſt authors (if authors could ever be united) would not be able to get rid of in a century.

The other corruptions in *Ble* which you have mentioned, ſuch as *Diſſemble* *, *Veſtible,* &c. we might write as they were formerly written, *Diſſimule, Veſtibule,* &c. And as for thoſe obſtinate corruptions which could not, from their conſtant, familiar and inveterate uſe, be driven from their uſurped ſtations; the uſe of them ſhould be avoided as much as poſſible; they would then be noticed by the meaneſt etymologiſts, and would cauſe no equivocation, miſtake nor doubt, though they were not (as they ought to be) written with their original terminations.

H.

Take notice, I am not a partner in your propoſal. The corruption of moſt of theſe words is now ſo inveterate, that

* "The vayne and *Diſſymuled* ſorowe that Fredegund made for the "kynge." *Fabyan.* Parte 1. fol. 52. pag. 2. col. 1.

thofe authors muft be very hardy indeed who would rifque the ridicule of the innovation: and their numbers and merit muft be great to fucceed in any reformation of the language: or in any other reformation in England, if Reafon and Truth are the only bribes they have to offer.

F.

What is the termination of your *Potential Active Adjective?*

H.

We have two terminations in Englifh for this purpofe: which is one more than enough. And yet our language has not hitherto availed itfelf of this ufeful abbreviation fo extenfively as it ought to have done. It is by no means familiar or in common ufe, as the Potential Paffive Adjective is; but is chiefly, though not intirely, confined to technical expreffions.

For this double termination we are obliged both to the Greek and to the Roman language.

" Duas habuere apud Latinos, (fays Scaliger) totidem apud " Græcos terminationes; in *Ivus*, activam, in *Ilis*, paffivam. " Sic Græci αισθητικον, quod fenfu præditum eft; αισθητον, quod " fenfu percipi poteft."

We now employ both thefe abbreviations in Englifh; as *Senfible*, *Senfitive*, &c. Of the former abbreviation we have already fpoken.

At

At the dawn of learning in this country, thoſe who became acquainted with the Latin and French authors, perceived (and eſpecially when they came to tranſlate them or to repeat any thing after them) a convenient ſhort method of expreſſion in thoſe languages, with which their own could not furniſh them. Finding therefore this peculiarity, and not knowing whence it aroſe; as they proceeded to be more familiar with thoſe languages, they borrowed the whole Latin or French words in which the *abbreviation* they wanted was contained: inſtead of uſing their own periphraſtic idiom as formerly, or forming (as they ſhould have done) a correſpondent abbreviation in words of their own language. And thus, by incorporating thoſe words, they obtained *partially* (for it extended no farther than the very words adopted) that ſort of abbreviation to our language which it had not before.

Wilkins was well aware of the benefit of this method of ſpeech, and propoſed to give this advantage to his *Philoſophical Language*, by the means of a *Tranſcendental* particle; though he thought it concerned chiefly the copiouſneſs and elegancy of a language, and mentions its uſe in the "*abbreviating* of "language" only as a ſecondary conſideration. He likewiſe ſaw plainly that the manner in which inſtituted languages originally obtained this end, was by—"ſuch a kind of compoſition "as doth alter the *terminations* of words."——He knew too by his own experience (for he was forced to coin them) that "we "have not actually ſuch variety of words" as he wanted: and he declared it to proceed from "the defect of language." He ſhould have ſaid *our* language, and not language in general; for though it is true of our language, it is not true of the Latin

nor

nor of the Greek. For "that kind of compofition which "alters the terminations of words" being nothing more than the addition of a word; and the addition which the Romans and Greeks made for this purpofe, being a word of their own language, whofe *Force* was confequently known to them; they could, upon occafion, add it to any verb they pleafed, and its fignification would be evident to all. For, though ισχυς and *Vis* by frequent ufe and repetition were corrupted and became in compofition ιχος and *ivus* in this *abbreviation;* yet the analogy which this termination would bear to the other words of the fame fort, would juftify the application of the fame termination to any word where they might chufe to employ it. But that is not the cafe with us: for, as we have not obtained this abbreviation by "that kind of compofition which alters the terminations of words" (i. e. by adding to one known word of our own, another known word of our own, expreffive of the added circumftance;) but only by adopting fome of the *abbreviated* words themfelves from other languages, we cannot fo eafily fupply our defects and extend the advantage; unlefs we go on borrowing frefh abbreviated words, ready made to our hands, from the fame fources.

And this will appear plainly to any one who will pleafe to examine our language: for we have not one fingle word of Anglo-faxon origin, whofe *Potential Mood Active* is *Adjectived.* Some attempts indeed have been made towards it, but without fuccefs: for Wilkins's "*unwalkative*" (for—one *who cannot walk,*) and other words of the fame coinage, have never paffed current amongft us. And it is well for the language that they have not, and that the greater part of thefe new-coined words ~~have~~ has

been

Had he who has here written "has" instead of "have" reflected [illegible], he would have seen that [illegible] words, have been [illegible] of the author [illegible] that "words" is the subject of the proposition

been rejected: becaufe the perfons who coined them being commonly affected, and always ignorant of the *force* of the *termination* they employed, would very greatly have injured and confounded the language by an improper application of the termination. As Wilkins himfelf did, when he barbaroufly applied it to the *Noun* QUANTITY; and talked of "*Quantita*-"*tive* pronouns" &c. Had this word fucceeded, we fhould foon have had *Quidditative* in our language too; and then the metaphyfician would have triumphed over the laft remains of common fenfe amongft us, and would exultingly have told us, that—"*Effentia* eft primus rerum conceptus conftitutivus vel "*quidditativus*; cujus ope cætera, quæ de re aliqua dicuntur, "demonftrari poffunt."

All the *abbreviations* which we enjoy of this kind, (i. e. the *Potential Active Adjective*) are either borrowed from the Latin, and then they terminate in *Ive*; as *Purgative*, *Vomitive*, *Operative*, &c. or they are borrowed from the Greek, and then they terminate in *Ic*; as *Cathartic*, *Emetic*, *Energetic*, &c.

Hence we have at length (for it was not done all at once, but by flow degrees) adopted into our language fuch words as the following;

From the Latin—*Aperitive*, *Ablative*, *Crefcive*, *Coercive*, *Confecutive*, *Dative*, *Deterfive*, *Deficcative*, *Expletive*, *Eruptive*, *Genitive*, *Inceptive*, *Imperative*, *Intellective*, *Inchoative*, *Laxative*, *Lucrative*, *Lenitive*, *Negative*, *Nuncupative*, *Optative*, *Paffive*, *Progreffive*, *Prerogative*, *Refponfive*, *Solutive*, *Sanative*, *Senfitive*, *Sufceptive*, *Tranfitive*, *Vocative*, *Vifive*, &c. &c.

From the Greek—*Analytic, Apologetic, Caustic, Characteristic, Cathartic, Cryptic, Critic, Cosmetic, Dialectic, Didactic, Diuretic, Despotic, Drastic, Elastic, Emetic, Energetic, Fantastic, Gymnastic, Hypothetic, Narcotic, Paralytic, Peripatetic, Periphrastic, Prognostic, Prophylactic, Plastic, Pathetic, Prophetic, Syllogistic, Styptic, Sceptic, Synthetic, Sympathetic,* &c.

I have here mentioned only some of the most common words of this sort, and those where we have borrowed only the *abbreviation*, without taking also into our language the same *unabbreviated* verb: by which may appear more plainly the reason of the adoption.

F.

I see the use and convenience of this abbreviation, which resembles the former. And I perceive too that you thereby gain an explanation of some more *abstract* Nouns. A *Critic* is (some one, any one) who *can discern*. A *Provocative*, a *Palliative*, a *Motive*, is (something, any thing) whatever *may provoke, may palliate, may move*. So an *Invective*, an *Incentive*, &c. But this explanation will not serve for a *Missive*, or a *Relative*.

H.

It will not serve for corruptions. And wherever it will not serve, we may be sure that the terminations are corruptly and improperly applied. The French have abused these terminations in a most immoderate degree; whose corruptions of this abbreviation we have but partially followed. *Missive* (in this use of it) is an old French corruption, adopted by Shakespear

and others *, and even by Dryden who uſes it for *Miſſile* (i. e. *Miſſibile*;) but I think it is no longer current in Engliſh. So *Imaginative* and *Opinionative* have formerly been uſed by Bacon and others; but are no longer in approved uſe with us. *Relative* has indeed, within my memory, by a ridiculous affectation of falſe and unfounded accuracy, crept forward into improper uſe, to the excluſion of *Relation*. Certain preciſe gentlemen will no longer permit us to call our kindred our *Relations*: No, but—our *Relatives*. Why? What is the meaning of the termination *On*, and the meaning of the termination *Ive*, which qualifies the one, and diſqualifies the other? They have both appropriate meanings: without the knowledge of which how can theſe gentlemen determine their proper uſe? If they

* "Les Atheniens aians ſurpris des courriers du roy Philippus, ne "voulurent oncques ſouffrir qu'on ouvriſt une MISSIVE qui eſtoit ſuſcripte, "à la royne Olympiade ſa femme."

Amyot. Inſtructions pour ceulx qui manient affaires d'Eſtat. Thus tranſlated by Philemon Holland, contemporary with Shakeſpear, who merely tranſlated Amyot: for in the original, it is επιστολην επιγεγραμμενην ολυμπιαδι.

"The Athenians having ſurprized king Philips poſts and courriers, "would never ſuffer one of their letters MISSIVE to be broke open "which had the ſuperſcription, to Queen Olympias my wife."

"Whiles I ſtood rapt in the wonder of it, came MISSIVES from the "king, who all-hail'd me Thane of Cawdor."

Macbeth. Act 1. Sce. 5. pag. 134.

"I wrote to you, when rioting in Alexandria, you
"Did pocket up my letters, and with taunts
"Did gibe my MISSIVE out of audience."

Anthony and Cleopatra. pag. 346.

 ſay,

ſay, they have not appropriate meanings; by what rule do they prefer the one to the other? They who do not take what they find in uſe, but propoſe a change, are bound to give a reaſon for it. But, I believe, they will be as little able to juſtify their innovation, as Sir Thomas More would have been to explain the foundation of his ridiculous diſtinction between NAY and NO, and between YEA and YES *.

But

* "I woulde not here note by the way, that Tyndal here tranſlateth "NO for NAY: for it is but a trifle and miſtaking of the Engliſhe word: "ſauing that ye ſhoulde ſee that he, whych in two ſo plain Engliſhe "wordes, and ſo commen as is NAYE and NO, can not tell when he "ſhould take the tone, and when the tother, is not, for tranſlating into "Engliſhe, a man very mete.

"For the uſe of thoſe two wordes in aunſwering to a queſtion, is this. "NO aunſwereth the queſtion framed by the affirmatiue. As for en-"ſample; If a manne ſhould aſke Tindall hymſelfe,—Ys an heretike "mete to tranſlate Holy Scripture into Engliſhe? Lo, to thys queſtion, "if he will aunſwere *trew* Engliſhe, he muſte aunſwere NAY, and "not NO.

"But and if the queſtion be aſked hym thus lo:—Is not an heretique "mete to tranſlate Holy Scripture into Engliſh? To this queſtion lo, "if he wil aunſwer true Engliſh, he muſt aunſwere NO, and not NAY.

"And a lyke difference is there betwene theſe two aduerbes, YE and "YES. For if the queſtion bee framed unto Tindall by the affirmatiue "in thys faſhion;—If an heretique falſely tranſlate the Newe Teſtament "into Engliſhe, to make hys falſe hereſyes ſeeme the worde of Godde; "be hys bookes worthy to be burned? To this queſtion, aſked in thys "wyſe, yf he wil aunſwere true Engliſhe, he muſt aunſwere YE, and "not YES.

"But

But these petty fopperies will pass away of themselves, and when the whim is over, we shall all find our *Relations* again as safe and sound as ever.

There certainly are many other corrupt applications of *Ive*, and some few of *Ic*. But we may avoid the detail: for they are all easily curable: and, I fear, I may be thought to have already dwelt too tediously on particular words and instances.

F.

The Greek and the Latin then, it appears, have both these same abbreviations by means of terminations. And the Latin, being originally Greek, must be supposed to have received them from the Greek. Accordingly Scaliger has told us that the Greek ικος became the Latin *Ivus*, by the insertion of the Æolic digamma. But he has not shewn, and I cannot discover, whence the Latin has its termination *Bilis*. In αισθητ-ικος and *Sensit-ivus*, there is sufficient similarity in the terminations to admit of Scaliger's supposition. But in αισθητ-ος and *sensi-bilis*, where is the similarity? Whence then had the Romans this latter termination of *Bilis*? Surely not from the Greek.

" But nowe if the question be asked hym thus lo by the negatiue:—If
" an heretike falsely translate the Newe Testament into Englishe, to
" make hys false heresyes seme the Word of God; be not his bokes well
" worthy to be burned? To thys question in thys fashion framed, if he
" wyll aunswere *trew* Englyshe, he maye not aunswere YE, but he must
" aunswere YES; and say, YES mary be they, *bothe the translation and*
" *the translatour, and all that wyll holde wyth them.*"

Sir T. More's Workes. *Confutacion of Tyndale*. pag. 448.

Whatever

H.

Whatever the Latin has not from the Greek, it has from the Goth. And this runs throughout the whole of the language. I do not aſſert however, but I ſay I believe, that the termination of the Latin *Potential Paſſive Adjective* is the Anglosaxon or Gothic Abal, Robur. And this is alſo our Engliſh word ABLE; which has nothing to do with *Habilis*, whence our etymologiſts erroneouſly derive it: for there is no agreement whatever of ſignification, though there is a reſemblance of ſound, between *Habilis* and *Able*. And Junius upon this word ſays truly—“ Anglos vero vocabulum ABLE non “ debere abnepotibus Romuli, planum ſtatim fiet inſpicientibus “ locum Cædmonis, 12. 25. Ubi Diabolo primos noſtros pa- “ rentes tentanti hæc verba tribuit. Ᵹoð het me on ðyꞅne “ ꞅið ꝼaꞃan. het ðat ðu ðiꞅꞅeꞅ oꝼæteꞅ æte. cƿæð ðat ðin abal “ anð cꞃæꝼt anð ðin moðꞅeꝼa maꞃa ƿuꞃðe.” &c.

F.

We have ſtill two other of your abbreviations to examine. What you mean by *Future Tenſe Adjective* I can eaſily underſtand. You mean only what we are accuſtomed to call the Future participle. But of your *Official Mood* I have no notion whatever; having never heard of any ſuch thing before.

H.

No. Nor, if I could have found any better title for it, ſhould you have heard it now. I do not like it myſelf; but I am driven to it by diſtreſs. I want a term for that *Mood* or Manner

Manner of uſing the verb, by which we might couple the notion of *duty* with it; by which we might, at the ſame time and in conjunction with it, expreſs τα δεοντα, the things which ought to be done and the things which ought not to be done. Obſerve, if you pleaſe, that I am not the firſt in calling this a *Mood* of the verb. The moſt antient Grammarians did aſſign ſuch a *Mood* to the verb: and they termed it *Modum participialem*. But this term will by no means ſuit our language: for, having no caſes, we can have no participles. The term is beſides inadequate and faulty in other reſpects; which I forbear to mention, that we may not be involved in that fruitleſs and endleſs contention concerning Gerunds and the participle in *Dus* &c. which relates not to our language; and in which the combatants have fought by citations from different authors, and not by any arguments drawn from the nature of ſpeech, or the uſe and convenience of words in the communication of our thoughts.

Indeed, for any benefit that our language has hitherto received by theſe two latter abbreviations, I might well have forborne to mention them. But I ſpeak of them, not as poſſeſſing them, but as important inſtruments which we ſhould have in our language, and may have if we pleaſe. We ſtand in great need of them; and our authors have only to reach out their hands and gather them: they are abundant enough in the Latin.

The words of this ſort, which we have hitherto adopted, are barely theſe—LEGEND, REVEREND, DIVIDEND, PREBEND, MEMORANDUM. We can hardly be ſaid to have adopted

DEODAND,

DEODAND, MULTIPLICAND, SUBTRAHEND, and CREDENDA; i. e. *Which ought to be given to God, Which ought to be multiplied, Which ought to be ſubtracted, Which ought to be believed.*

The firſt of theſe, LEGEND, which means—*That which ought to be read*—is, from the early miſapplication of the term by impoſtors, now uſed by us as if it meant—*That which ought to be laughed at.* And ſo it is explained in our dictionaries.

How ſoon REVEREND—i. e. *Which ought to be revered,*—will be in the ſame condition, though now with great propriety applied to our judges and our clergy, I pretend not to determine. It will depend upon themſelves. But if ever a time ſhall arrive when, through abject ſervility and greedineſs, they become diſtinguiſhed as the principal inſtruments of pillage and oppreſſion; it is not the mitre and the coif, nor the cant of either of them, that will prevent REVEREND from becoming like LEGEND, a term of the utmoſt reproach and contempt.

DIVIDEND—*That which ought to be divided*—is perpetually abuſed: whilſt each man calls the ſhare of the DIVIDEND which he has received, *his* DIVIDEND; though he means to keep it all to himſelf.

PREBEND—*Res præbenda*—is now commonly applied to the perſon receiving it, and not to—*That which ought to be afforded* to him.

MEMORANDUM alone ſtands clear from abuſe, and free from danger.—*That which ought to be remembered.*

I perceive

F.

I perceive that we cannot, without this *Official Paſſive Adjective*, have ſuch *Subſtantives* as a LEGEND, a DIVIDEND, a PREBEND, and a MEMORANDUM; a DEODAND, a MULTIPLICAND, a SUBTRAHEND; but, in other reſpects, we have a method of expreſſing the ſame thing. Do we not ſay—This book *is to be read* with attention: That man *is to be revered* for his integrity: The revenue *is not to be divided* amongſt thieves: Support *is to be afforded* to the worthy: That circumſtance *is to be remembered?*

H.

Yes truly, we have ſuch a method; but we have no great reaſon to be proud of it: for nothing can be more aukward and ambiguous. The uſe of ſuch a method of ſpeech could only ariſe from our want of theſe three abbreviations, viz. the potential paſſive adjective, the official paſſive adjective, and the future tenſe adjective: for this expreſſion—*Is to*, or *Is to be*—is all that we have to ſupply the place of each of thoſe three.

The following paſſage of Boethius. lib. 1. Proſa 3.

" Quod ſi nec Anaxagoræ fugam, nec Socratis venenum, " nec Zenonis tormenta, quoniam ſunt peregrina, noviſti; at " Canios, at Senecas, at Soranos, quorum nec pervetuſta nec " incelebris memoria eſt, ſcire potuiſti. Quos nihil aliud in " cladem detraxit, niſi quod *noſtris moribus inſtituti, ſtudiis improborum diſſimilimi videbantur.* [i. e. " Their talents were

 of

" of a *peculiar* kind and blended with a confiderable alloy of " *eccentricity*."] Itaque nihil eft quod admirere, fi in hoc " vitæ falo circumflantibus agitemur procellis, quibus hoc " maxime propofitum eft peffimis difplicere. Quorum quidem " tametfi numerofus exercitus, SPERNENDUS tamen eft; quo- " niam nullo duce regitur, fed errore tantum temere ac paffim " lymphante raptatur."

Is thus tranflated by Chaucer. fol. 222. p. 1. col. 1.

" So if thou hafte not knowen the exilynge of Anaxagoras, " ne the empoyfoning of Socrates, ne the turmentes of Zeno, " for they weren ftraungers, yet mighteft thou haue knowen " the Senecas, the Canios, and the Soranos: of whiche folke " the renome is neyther ouer olde ne unfolempne. The " whiche men nothyng els ne brought to the deth, but only " for they were enformed of my maners, and femeden moft un- " lyke to the ftudies of wicked folke. And for thy thou " oughteft nat to wondren, though that I in the bitter fee be " driuen with tempeftes blowing aboute. In the which thys " is my mofte purpofe, that is to fayne, to difplefen wicked " men. Of whiche fhrewes al be the hoofte neuer fo great, " *It is to difpife*; for it is not gouerned with no leader of " reafon, but it is rauyfhed onely by fletynge erroure folily " and lightlye."

The following from Virgil,

" INFANDUM, regina, jubes renovare dolorem,"

Is thus tranflated by Douglas,

" Thy

——— " Thy defir, lady, is
" Renewing of *Untellybil* forow, I wys."

This was not the bifhop's fault, but the penury of the language. *Untellybil* means—*What cannot be uttered.* But Virgil would not fay *ineffabile*, when Æneas immediately proceeds to tell the tale; but he fays INFANDUM—*That which ought not to be uttered:* which yet, to oblige the queen, he proceeds to tell.

Dryden has endeavoured to avoid the word which the language would not permit him to tranflate.

" Great queen, what you command me to relate,
" Renews the *fad* remembrance of our fate."

In the *Old Batchelor*, when Nol Bluffe had been kicked, he fays, (Act 3. Sce. 9.)

" *Bluff.* By heav'n, *'tis not to be put up.*

" *Sir Jo.* What, bully?

" *Bluff.* The affront.

" *Sir Jo.* No, agad, no more 'tis; for that's put up already."

Is not to be put up, or, *Is not to be borne*, may equally mean either *Intolerabile*, or *Intolerandum*, or *Intoleraturum: That which cannot be borne*, or *That which ought not to be borne*, or *That which will not be borne hereafter.* Bluff meant either *Intolerabile* or *Intolerandum*; but Sir Jofeph agrees with Bluff in the fenfe of *Intoleraturum*, becaufe the kicking was not a matter *de futuro*, but already paft.

F.

I ſee it. The jeſt is owing to the penury of our language, which gives room for the equivocation.

But if we are ſo ſcantily provided with words of this *official paſſive adjective;* we are ſtill worſe off reſpecting the *Future Tenſe adjective:* for I cannot recollect a ſingle inſtance of it in Engliſh, except this ſolitary word *Future.*

H.

Yes, one more; *Venture* or *Adventure.* Which, though it appears as a ſubſtantive, means merely (any thing, ſomething, aliquid) *Venturum.* I am not ſure that *Judicature* and *Legiſlature* were not originally uſed in the language with propriety.

It is a reproach to the Engliſh and the French philoſophers, that both their languages ſhould ſtill want theſe two moſt uſeful abbreviations. And it is the more reproachful, becauſe the reaſon is obvious. We want them; becauſe the French (whom we have copied) are without them: and the French have them not; becauſe the Italians (whom the French copied) by ignorance and careleſſneſs and by confounding their own terminations, had loſt the benefit of theſe abbreviations. Surely either our arms are now long enough to reach acroſs thoſe languages and ſnatch them at once *immediately* from the Latin; or our ſober ingenuity bold enough to form them for ourſelves in our own language by a diſcreet and well weighed imitation. Can any thing be more lame and aukward than our—*About to be,*

and

and *About to come*, and *About to do*, &c.? Or our equivocal—*Is to be*, and *Is to come*, and *Is to do*, &c. for *Futurus*, *Venturus*, *Facturus*, &c.?

If cuſtom and habit may, in ſome meaſure, have blinded us to the inadequacy of theſe expreſſions; we cannot avoid perceiving plainly their deformity, when we notice how our old tranſlators firſt ſtruggled to expreſs this *Future* abbreviation, and to what ſhift they were driven.

" Generaciouns of eddris, who ſhewide to you to fle fro
" wraththe *to comynge?*"

Matt. cap. iii. (verſe 7.)

" Art thou that art *to comynge*, ether abiden we an other?"

Matt. cap. xi. (verſe 3.)

" And if yee wolen reſceyue, he is Elie that is *to comynge*."

Matt. xi. (verſe 14.)

" This it was whom I ſeide, he that is *to comynge* aftir me, is
" maad bifore me."

John. cap. i. (verſe 15.)

" Ether the world, ether lyf, ether deeth, ether thingis pre-
" ſent, ether thingis *to comynge*."

1 *Corinth.* cap. iii. (verſe 22.)

" Iheſu that delyueride us fro wraththe *to comynge*."

1 *Theſſal.* cap. 1. (verſe 10.)

"Agabus ſignyfiede by the ſpirit, a greet hungir *to comynge*
"in al the rowndneſſe of erthis."

Dedis. cap. xi. (verſe 28.)

"Criſt Iheſu that *is to demynge* the quyke and deed."

2 Timoth. cap. iv. (verſe 1.)

"He ordeynide a day in whiche he *is to demynge* the world
"in equyte."

Dedis. cap. xvii. (verſe 31.)

"Bi feith he that is clepid Abraham, obeide for to go out
"in to a place which he *was to takynge* in to eritage."

Ebrewis. cap. xi. (verſe 8.)

"Forſothe whanne Eroude *was to bringynge* forth hym, in
"that nigt Petir was ſlepynge bitwixe tweyne knytis."

Dedis. cap. xii. (verſe 6.)

"Thei fallinge on the nek of Poul, kiſſiden him, ſorewynge
"mooſt in the word that he ſeide: for thei weren no more *to*
"*ſeynge* his face, and thei ledden him to the ſhip."

Dedis. cap. xx. (verſes 37, 38.)

"Sotheli there the ſhip *was to puttyng out* the charge."

Dedis. cap. xxi. (verſe 3.)

"Centurioun wente to the tribune and tolde to hym, ſeyinge,
"what art thou *to doynge?* forſothe this man is a citeſeyn
"romayn."

Dedis. cap. xxii. (verſe 26.)

"Anoon

" Anoon thei that *weren to tormentinge* him, departeden awey
" from hym."

Dedis. cap. xxii. (verse 29.)

" Sum of the Iewis gaderiden hem, and maden a vow,
" seiynge hem nether *to etynge* nether *drinkynge*, til thei slowen
" Poul."

Dedis. cap. xxiii. (verse 12.)

" I gesse me blessid at thee, whanne I am *to defendynge* me
" this day, moost thee wytynge alle thingis that ben at Iewis."

Dedis. cap. xxvi. (verses 2, 3.)

" Drede thou nothing of these whiche thou art *to suffrynge*.
" lo the deuel *is to sendynge* sume of you in to prisoun."

Apocal. cap. ii. (verse 10.)

" The dragon stode bifore the womman that *was to beringe*
" child; that whanne she hadde born child, he shulde deuoure
" hir sone."

Apocal. cap. xii. (verse 4.)

The aukwardness of the above substitutions for the Future Participle (or *Future Tense Adjective*) will not, I believe, be disputed. I leave you to compare them with the more modern successive versions of the same passages, and I think you will find the latter equally inadequate.

Now in regard to all these which I have mentioned, and many other abbreviations which I have not yet mentioned; our modern English authors (not being aware of what the language had

had gained) have been much divided in their opinions; whether we ſhould praiſe or cenſure thoſe who, by adopting a great number of foreign words and incorporating them into the old Angloſaxon language, have by degrees produced the modern Engliſh. Whilſt ſome have called this *Enriching*, others have called it *Deforming* the original language of our anceſtors: which theſe latter affirm to have been ſufficiently adapted to compoſition to have expreſſed with equal advantage, propriety and preciſion, by words from its own ſource, all that we can now do by our foreign helps. But in their declamations (for they cannot be called arguments) on this ſubject, it is evident that, on both ſides, they confined themſelves to the conſideration merely of *complex terms*, and never dreamed of the abbreviations in the *manner of ſignification* of words. Which latter has however been a much more abundant cauſe of borrowing foreign words than the former. And indeed it is true that almoſt all the *complex terms* (merely as ſuch) which we have adopted from other languages, might be, and many of them were, better expreſſed in the Angloſaxon:—I mean, better for an Angloſaxon: becauſe more intelligible to him, and more homogeneous with the reſt of his language. Yet I am of opinion (but on different ground from any taken by the declaimers on either ſide) that thoſe, who by thus borrowing have produced our preſent Engliſh ſpeech, deſerve from us, but in a very different degree, both thanks and cenſure. *Great* thanks, in that they have introduced into the Engliſh ſome moſt uſeful *abbreviations in manner of ſignification*; which the Angloſaxon, as well as all the other Northern languages wanted: and *ſome* cenſure, in that they have done this incompleatly, and in an improper manner. The fact certainly is, that our predeceſſors did

did not themſelves know what they were doing; any more than their ſucceſſors ſeem to have known hitherto the real importance and benefit of what has been done. And of this the Grammars and Philoſophy both of antients and moderns are a ſufficient proof. An overſight much to be deplored: for I am ſtrongly perſuaded (and I think I have good reaſon to be ſo) that had the Greek and Latin Grammarians known and explained the nature and intrinſic value of the riches of their own language, neither would their deſcendants have loſt any of thoſe advantages, nor would the languages of Europe have been at this day in the corrupt and deficient ſtate in which we, more and leſs, find them. For thoſe languages which have borrowed theſe abbreviations, would have avoided the partiality and patchwork, as well as the corruptions and improprieties with which they now abound; and thoſe living languages of Europe which ſtill want theſe advantages wholly, would long ere this have intirely ſupplied their defects.

F.

It ſeems to me that you rather exaggerate the importance of theſe abbreviations. Can it be of ſuch mighty conſequence to gain a little time in communication?

H.

Even that is important. But it reſts not there. A ſhort, cloſe, and compact method of ſpeech, anſwers the purpoſe of a map upon a reduced ſcale: it aſſiſts greatly the comprehenſion of our underſtanding: and, in general reaſoning, frequently enables us, at one glance, to take in very numerous and diſtant important relations and concluſions, which would otherwiſe

totally efcape us. But this objection comes to me with an ill grace from you, who have expreffed fuch frequent naufea and difguft at the any-lengthian Lord with his numerous ftrings, that excellent political fwimmer; whofe tedious reafons, you have often complained, are as—" two graines of wheat hid in " two bufhels of chaffe."

And here, if you pleafe, we will conclude our difcuffion for the prefent.

F.

No. If you finifh thus, you will leave me much unfatisfied; nor fhall I think myfelf fairly treated by you.

You have told me that a *Verb* is (as every word alfo muft be) a *Noun;* but you added, that it is alfo *fomething more:* and that the title of *Verb* was given to it, on account of that diftinguifhing *fomething more* than the mere nouns convey. You have then proceeded to the fimple *Verb adjectived,* and to the different *adjectived Moods,* and to the different *adjectived Tenfes* of the verb. But you have not all the while explained to me what you mean by the naked fimple *Verb unadjectived.* Nor have you uttered a fingle fyllable concerning that *fomething* which the naked verb unattended by *Mood, Tenfe, Number, Perfon,* and *Gender,* (which laft alfo fome languages add to it) fignifies *More* or *Befides* the mere Noun.

What is the *Verb?* What is that peculiar differential circumftance which, added to the definition of a Noun, conftitutes the *Verb?*

Is

Is the Verb, 1. "Dictio variabilis, quæ ſignificat actionem "aut paſſionem."

Or, 2. "Dictio variabilis per modos."

Or, 3. "Quod adſignificat tempus ſine caſu."

Or, 4. "Quod agere, pati, vel eſſe, ſignificat."

Or, 5. "Nota rei ſub tempore."

Or, 6. "Pars orationis præcipua ſine caſu."

Or, 7. "An Aſſertion."

Or, 8. "Nihil ſignificans, et quaſi nexus et copula, ut verba "alia quaſi animaret."

Or, 9. "Un mot declinable indeterminatif."

Or, 10. "Un mot qui preſente à l' eſprit un être indeter-"miné, deſigné ſeulement par l' idée generale de l' exiſtence "sous une relation à une modification."

Or, 11. ———

H.

A truce, a truce.—I know you are not ſerious in laying this traſh before me; for you could never yet for a moment bear a negative or a *quaſi* in a definition. I perceive whither you would lead me; but I am not in the humour at preſent to diſcuſs with you the meaning of Mr. Harris's—"Whatever a *thing* "may *Be*, it muſt firſt of neceſſity *Be*, before it can poſſibly "*Be* any *thing* ELSE." With which precious jargon he com-

 mences

mences his account of the *Verb*. No, No. We will leave off here for the prefent. It is true that my evening is now fully come, and the night faft approaching; yet, if we fhall have a tolerably lengthened twilight, we may ftill perhaps find time enough for a farther converfation on this fubject: And finally, (if the times will bear it) to apply this fyftem of Language to all the different fyftems of Metaphyfical (i. e. verbal) Impofture.

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END OF THE SECOND PART.

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